

X-1 THE-31-
R. VINE OF
ROME.

OR,

An Exposition vpon the whole
REVELATION.

Wherein is plainly shewed and pro-
ued, that the Popish Religion, together with
all the power and authority of *Rome* shall ebbe
and decay more and more throughout all the Churches of
Europe, and come to an utter overthrow euen in this
life, before the end of the World.

Written especially for the comfort of Prote-
stants, and the daunting of Papists, Seminary Priests,
Iesuites, and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the
word of God at *South-Shoobery* in *Essex*.

Apoc. 18. vers. 7. 8. *She sayth in her heart, I sate as a*
Queene, and am now Widdow, and shall see no mourning.
Therefore shall her plagues come at one day, death and sor-
row, and famine: and she shall be burned with Fire: for
that God which condemneth her is a strong Lord.

LONDON.

Printed by N.O. for *Simon Waterston*, dwelling at the signe
of the Crowne in *Pauls Church-yard*, 1633.

1831

THE HISTORY OF THE

PROGRESS OF THE

ART OF PRINTING


IN GREAT BRITAIN


FROM THE FIRST

INVENTION OF THE

ART TO THE PRESENT

STATE OF THE ART


TO THE RIGHT
Honourable his very good
Lord, ROBERT Lord RICH
*everlasting consolation, and good
hope through Grace.*

O be a father to the fatherlesse, is properly the vertue of the most high, and therefore meete for those who beare his name and office vpon earth. Among whom (Right Honourable) seeing it hath pleased his Maiesty to count your Lordship faithfull, and to put you in so high a seruice, it shall (I assure my selfe) bee matter of reioycing vnto your Lordship, to take the Patronage of this poore Orphane, which knoweth not whether to flye for succour, but to you, who did so many wayes commend your fauour to his late deceased Father, that if hee had liued to the birth of this his last off-spring it was his full purpose (as

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many can witnesse) to haue committed it vnto your Lordships protection, as most meete among many to take this Patronage vpon you, that this young Infant growing vp vnder your rooffe, may in time effect that indeede, whereof it beares the name, to bee *The ruine of Rome*. To speake of the excellent parts thereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse and I feare the note of partiality: it shall speake for it selfe, and (I doubt) will commend to all posterity his worthy fathers memery. Now for my selfe (Right Honorable) being so straightly bound to this duty, in regard of my neere coniunction with my late brother Master *Dent*, and great importunity of his poore Widdow, was the more willingly drawne hereunto in two respects. The one to giue some publike testimony of my loue towards him, and reuerence of the rare grace which wee all (who inioyed his sweete society) did continually in our comfort behold in him. Whose learning his labours doe shew: whose diligence, yea extreme and vnwearied paines in his ministry publikely, priuately; at home, and abroad, for foure and twenty yeeres at least, all our Countrey can testifie. All which being
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adorned with so speciall humility, doemake his name the greater, and our losse the more grievous. I may not leane out this, which I know to be as certaine, as it is singular, that besides all other his great labours, hee had (with the Apostle) a speciall care of all the Churches night and day, by study and fervent Prayer, procuring the prosperity of *Syon*, and the ruine of *Rome*. And to end with his blessed end, his life was not more profitable to others, then his death is peaceable to himselfe; scarce a grone to be heard, though his Feuer must needs be violent which dispatched him in three dayes. And having made a pithy confession of his Faith, this faith sayd he, haue I Preached, this Faith haue I liued in, this faith I doe dye in, and this faith would I haue sealed with my blood, if God had so thought it good; and tell my brethren so; and drawing neere his end, hee said: *I haue fought the good Fight, I haue finished my course, I haue kept the faith: and now is that Crowne of righteousness layd up for mee, the which the Lord that righteous Iudge shall giue mee in that day; and so gaue vp his last breath with these words, I haue seene an end of all perfection, but thy Law is exceeding large.*

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The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be small, fall sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among vs at least) do make of your Lordship, that I dare say not the loynes onely, but the soules of thousands doe blesse you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predecessor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindnesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnesse of my heart, not to giue titles vnto men (which is not my went) but to prouoke all of like honorable condition to follow your Godly practice: this I say, that as your pure Religion is the Crowne of your nobility, so this is the Crowne of your Religion, that besides your ordinary presence in the publike assemblies of the Church, your zeale to God, and loue to his people, hath herein especially bin manifested to the world, in your continuall care to plant faithfull Preachers in all those

liuings.

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liuings which haue beene in your Lordships gift, or which by all your friends you could procure. What is the worthy fruite thereof cannot indeede bee valued, much lesse by mee now vttered : yet this I say with common consent of all sound-hearted Protestants, that if the true Prophets of God bee the chariots and horsemen of *Israel*, then may wee refer to this honourable practice of your Lordship, and of other like Christian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious Soueraigne) the safety of his Highnesse person, this admirable trantiquity of the Realme, that notable ruine of *Rome*, which is so worthily with vs effected, and shall bee assuredly else where in due time accomplished. And to say all in few words, to this may wee referre the safety of soule and body of many thousands in the Land, who though they doe and shall liue by faith, yet doth their righteousness farre exceed the righteousness of all Popish hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Whereupon I may conclude, that I scarce thinke of any seruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple such
paine-

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painefull Labourers as both by life and Doctrine doe faithfully build vp the same. Goe on therefore (Right Honourable) and cease not to shine out in this darke World with such light of good example: And withall rest vpon his word, who cannot lye, that yen shall shine in the Kingdome of light, where into shall enter no vncleane thing: neyther whatsoeuer worketh abomination or lyes, but they which are Written in the Lambs Booke of life. To which blessed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts desire and prayer is, and shall bee: and in the meane season, that the yeeres of your life being multiplied, your life may bee full of honour to God, profit to his Church, and comfort to your owne soule.

Your Honours most deeply
bound,

Ezekhel Culuerwell.



The Epistle to the Christian READER.

BEing often requested (Gentle Reader) and much importuned by sundry, both learned, and godly, to publish that Doctrine of the Apocalypses, which diuers of them with lively voyce heard publickely deliuered, I did at last, upon my most mature deliberation, yeeld vnto their reasonable request; I meane the reasons of their request. Indeepe I doe ingeniously confesse, that I am the vniuersalest of many., which this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be employed in so great and honourable a service as this is. But if I doe industriously vse my small talent, and be found faithfull in a little: I hope it shall haue both cheerefull and comfortable acceptation with the Church of God. For this I presume will be granted of all, that he which hath but a little strength, and yet putteth it forth to the uttermost to do good
withall

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withall, is more to bee commended, then hee
which hath thrice his strength, and useth it
not to the helpe and benefit of others. And
true it is indeede, that sundry worthy labours
of diuers excellent men upon the Apocalyps
are already extant: so as hee may seeme to
power water into the Sea, or goe about to mend
the Crowes eyes, that will attempt to adde any
thing to that which is already published. But
know this (O Christian Reader) that the Lords
garden is so large and plentifull of all most
sweete and pleasant flowers, that where any one
hath gathered a Nosegay most fragrant and
delectable, another may come after, and gather
another not to bee contemned. For the wis-
dome of God is such an vndrained Foun-
taine and head-spring, that where one hath
drawne much before, another may come hap-
pily, and draw as much afterward: yea though
thousands doe succcede, yet can this fountaine
never bee drawne dry. Be it farre from me to
arrogate any thing to my selfe, aboue others:
for I am priny inough to mine owne meanes,
and doe freely confesse, that in this worke,
haue receiued much light from others: and
therefore doe not as a Iudge, giue sentence vpon
an other mens workes: but as one that would
furnish the same feast, bring in my dish among
them.

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hem. Or as one that in the same cause would
come in as a third or a fourth witness to testi-
fy and confirme the same thing. And verily
through the gracious assistance of Gods Spi-
rit, my simple purpose and indeavour is to giue
list to the uttermost of my power, to further
that which is already happily begun, and to
arouse others of greater gifts, to come after
with their great lights and lanthornes in their
hands, to discry and discover whatsoeuer in
his Prophecie is not yet fully seene into. I am
not ignorant that some would not haue this
booke meddled withall, nor in any wise to be ex-
pounded among the common people, because
they say they) it is so darke and hard to under-
stand. But let all such leaue their owne opi-
nions, and hearken what the Holy Ghost saith,
blessed is hee that readeth, and they that
heare the words of this Prophecie, &c. What
can bee sayd more? or more effectually to stirre
vs up to heare and reade, and with all gladnes
to embrace this booke, then to tell vs, that in
doing wee shall bee blessed? For the things
meayned in this booke, be no trifles: they be
not things onely for a shew to mooue wonder-
ment, or to delight the curious minde of men:
but such as indeede doe giue true blessednesse
into all those that are well instructed in them.

What

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What thing is greater, then to bee blessed for evermore? If we be not exceeding dull, yet even like stockes and stones, it must needs move us and stirre us up. For who will wittingly and willingly lose his owne blessednesse, and suffer it to bee taken from him, when as he may have it? If any will object that a man may be blessed well enough without the knowledge of this booke, and that there be Booke enough in the Scripture, to procure our blessednesse without this: And that thousands are now in Heauen, which neuer knew what this Booke meant: I answer, that all this doth not take away the necessary use of this Booke: for the Holy Ghost doth pronounce a blessing upon the heads of those that Reade and Study this Booke, not because a Man cannot bee saved without it: But because of the great comfort which it ministreth unto us of this age, and hath ministred unto all the Churches since the Apostles times. For it is the Prophecie of this age, and the Prophecie of all the ages since Christ: Wherein is fully shewed what shal be the estate and condition of the Church in the several Ages thereof, unto the end of the World. For God according to his admirable wisdom and mercy, hath neuer from the beginning left his Church without a Prophecie

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for the great comfort thereof. For wee know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretel and fore-propheesse long before of that restauration which should bee made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward hee did fore-tel his people of Israel, of their great servitude, and intollerable bondage in Egypt, and also of the end and full determination thereof, after foure hundred and thirty yeeres. After al this he foretold by his seruants the Prophets of the Captivity in Babylon, and the full expiration thereof at the end and tearme of seuentie yeeres. And yet further for the comfort and consolation of his people, hee fore-told by Daniel; and Ezechiel, of the great afflictions and troubles which his Church should endure by the Persecutions of the diuided Greeke Empire; (I meane Alexanders Posterity, especially the Kings of Egypt, and Syria, which descended of Ptolomeus and Seleucus, whom the Scripture calleth the Kings of the North, and of the South) by the space of 194. yeeres, and of the precise determination thereof at the coming of the Messias. Loe then what care God hath had of his Church in all ages before the

Genesis 3.
Genesis 15

Jeremy 25

Daniel 7.
Ezech. 31

daniel 8.
daniel 9.
daniel 11

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comming of his sonne in the flesh, so to foretell both of the affliction it selfe, and also of the iust period and determination thereof. And shall we not thinke that God hath the like care now for his Church, which then hee had: or hath hee not as great and provident care for the good of his Church since the promise of the Messiah was actually exhibited as before? Ye assuredly, and much more too: for if his care and providence was so great for his Church being in her ward-shippe and minority: then much more now being come to her ripenesse and full age. If when it was lesse glorious then much more now, being farre more glorious. Therefore now unto vs he foretellet by his servant Iohn what shal bee the estate of the Church unto the end of the world: and therefore Blessed is hee that heareth and readeth this booke: sith it foretellet of the Churches affliction in this age by the whoore of Babilon, and of the full end and determination thereof. It sheweth iustly and precisely what the Church hath suffred since the Apostles time in several ages, and what it shal suffer: and also how all the enemies thereof shal shortly bee troden vnder foote. What can bee more ioyfull or comforttable to the people of God, then to know afore-hand
that

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that Babylon shall fall : Rome shall downe ;
Antichrist the great persecutor of the Church
shall be utterly confounded and consumed in
this world : notwithstanding all plots and po-
licies , crafts and deuices to the contrary ; not-
withstanding all forces and armies cunningly
contrived and raised up against the Church by
Seminary Priests , Iesuites , Pope , Cardinall
and King of Spaine ? For all these in this age doe
very busily bestirre them , and ransacke all
corners of their wits to repaire the ruines of
Rome , and to make up the breaches which are
made in the walles of Babylon their great City.
But alas , all in vaine , for it shall fall : It shall
fall , it shall as Dagon before the presence of
the Arke , doe what they can , spight of their
hearts , maugre their beards , it shall without
all hope of recovery : For hath the Lord spoken
it , and shall it not come to passe ? or any word
of his euer fall to the ground ? Sith therefore
the Iesuites and Secular Priests doe so fiske a-
bout , and croake in euery corner , as greatly
fearing the fall of their Babylon , and the dry-
ing up of their Euphrates , it stands vs all in
hand to bee as resolute for Christ , as they are
for Antichrist : and as studious to uphold the
Kingdome of God , as they are to uphold the
kingdome of the dinell. And for this purpose

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it is very requisite and necessary, that all the Lords people should bee acquainted with this booke, and armed against them with the things reuealed in this Prophecie. For this booke is a most precious Iewell which God hath bestowed upon his Church in this last age, and it is great pitty that all the servants of God are not better acquainted with it; especially in these times; for now in this age is and shall be the very heat of the warre, and brunt of the battle betwixt Papists and protestants, betwixt God and Belial: betwixt the armies of Christ, and the armies of Antichrist. Now this Prophecie layeth all open, and plainely telleth vs what shall be the issue and successe in the day of battell: which side shall haue the victory, and which side shall goe downe. And therefore very needfull it is, that it should be expounded againe & againe, and all the Lords people made thoroughly acquainted with it. For in this age wherewith we liue, this Prophecie can neuer be enough opened & beaten upon, that all good Protestants may be armed with it against future times, euen as it were with an armour of prooffe. Saint Iohn plainely telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this Booke, because they should thereby bee fore-warned and fore-

armed

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armed against many eminent troubles & future dangers. For saith he, The time is at hand: that is to say, some things were euen then to be fulfilled, For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were shewed vnto Iohn: for the Mystery of iniquity did euen then begin to worke. The Church in the Apostles time had her conflictcs. The Tenne great persecutions began euen then to be raised up. Heresies shortly after began to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seat. And after all this, Saint Iohn foretelleth how hee should take possession of his abominable and most execrable seat and sea of Rome: How hee should raigne and rule for a time as the Monarchy of the world: How hee should preuaile against the Church, and make warre against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer hee rose up, and decrease as fast as euer he increased. Therefore Blessed is hee (saith S. Iohn) that diligently readeth and perruseth this booke, that thereby hee may foresee all these things, and be armed against them. For as the heathen man saith, Leuius lœdit quicquid preuideris ante. Forseeing dangers doe least hurt. Now to apply all this to our

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po. 9. 11.

times I say they are twice happy that are studious and painefull in searching out the true sense and meaning of this Prophesie, that thereby they may be strengthened against all the assaults of the Papists: our professed enemies, and the enemies of Gods Church, and sticke fast to the everlasting truth of God, knowing for a certainty that the sonnes of Belial shall not long preuaile. The date of their raigne, is almost out, and the time draweth on apace, wherein both they and their King Abbadon shall bee laid in the dust. But I will now proceede to a new reason, to proue that this Booke of the Revelation ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the 22. Chapter of this Booke, verse 10. in these words, Seale not the words of the Prophesie of this Booke, for the time is at hand. Here is a flat commandement from God, that this Booke and Doctrine of it may not bee sealed up, that is to say, kept close from the knowledge of Gods people: but it must lye alwayes unsealed. that all men may open it, reade it and see what is in it: for it is a borrowed speech taken from sealing of Letters. For we all know, that wooing Letters are sealed, none may open them, or reade them, but onely those whom it doth concerne:

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cerne: but if they bee of purpose left unsealed, then any man may reade them without danger: So the Lord willeth and commandeth, that this Booke of the Revelation should of purpose be left unsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all those places hee shall finde it taken in this sense. Whereby it doth evidently appeare, that the mind and meaning of God is, that this Booke should bee proclaimed and published in all the Churches. And upon this ground, I hold that euery Minister of the Gospel standeth bound as much as in him lyeth, to preach the Doctrine of the Apocalyps to his particular charge and congregation: for euery Minister of the Gospel must shew vnto his people all the counsell of God, and keepe backe nothing: as Paul testifieth that he did, to the great comfort of his conscience. But the doctrine of the Revelation is apart and parcel of the Counsell & Will of God: therefore it must not be concealed or kept back from the knowledge of the people of God. And in these daies I thinke it not onely meete and conuenient that it should be so, but in truth absolutely necessary.

But now methinketh I heare some man say,

Esa. 29. 1

Dan. 12. 9

Apoc. 4. 1

Apoc. 10. 4

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what? must this booke of the Apocalyps bee preached and made knowne to the common people? alas, what should they doe with it? It is not for them to meddle with all: It is not for their diet. I answered, and yet not I, but the holy Ghost: that this booke must be made known to all the servants of God. For Saint Iohn calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruants. It is plaine therefore, that all the servants of God both men and women, young and old, rich and poore, must bee made acquainted with this Booke. Moreover, Iohn is commanded by the God of Heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seuen Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not onely concerne Preachers and deepe Diuines, but euen all the Lords people whatsoeuer: for it doth minister great comfort and strength of faith to all the people of God that liue in this age. But here the Papists obiekt that this booke is full of darknesse and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many mysteries as words in it, and therefore what should men trouble their heads

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heads about it. But no marvaile though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babilon. As for others both learned and Godly, which in this point are almost of the same mind, that they will not meddle with this Booke of the Reuelation, I cannot but marvell at it. The modesty and humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this booke) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them in this behalfe to change their minde, and to bee of another resolution: for I dare avouch it, that there is nothing in this prophecie which study and diligence, with prayer and humility, may not ouercome. True it is indeed, that the shell is thick & hard to break: but being broken the kernell is most sweet and pleasant. If any be discouraged with the darkenes & obscurity of it, let him harken to these reasons following. First it is called a Reuelation, which is as much to say, as an uncovering of things which did lie hid: if it bee an uncovering, and revealing of things, no doubt it may be known and seene into. For reuealed things are for vs and our children. If it bee a Reuelation, how say some that it cannot be vnderstood? For it is contrary to

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the nature of a Renelation, to bee so darke that none can understand it. But shall wee say that the holy Ghost which is the spirit of truth hath given a wrong name unto it? God forbid. For if it hide matters, or set them forth that it cannot bee understood, then it is not rightly called a Renelation. If this Booke be so mysticall that it cannot be understood: If the interpretation of it be uncertaine: If the common people cannot bee taught to understand it: How than should the holy Ghost, Blessed is hee that readeth the words of this Prophesie, &c. Let any man iudge that hath common sense: Can any man be blessed by hearing & reading those things which hee understandeth not? I trow no. Then it followeth that this Booke may bee understood, and no doubt is understood of many, and might be better understood of many mos, if they would bend their wits and studies unto it. The holy Ghost, as I sayd before, willet and commandeth that the words of this Prophesie should not be sealed up. Whereby it is evident that hee would haue them read and made knowne to all. Then I reason thus: that which is pen and unsealed may be read and knowne: But this booke is open and unsealed: Therefore it may bee read and knowne. If men say the matters of this Prophesie are sealed and hid,
and

o. 1. 3-
o. 1. 2. 7.

oc. 22.

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and God say they be unsealed and open, whether shall we beleue men or God? If any will reply and say, wee feele and find by experience, that the words of this booke are hard to bee understood: I answere that the fault is in our selues, because we are so negligent in the search and study thereof. For if we did wish that humility, and reuerend care that ought to be in vs, search after the things reuealed in this booke, we should finde that they bee not sealed up, but lye open to be read and knowne. True it is indeede, that if any man lighr upon some peece, and take it by it selfe, he shal finde it very darke: But if he looke vpon the whole course of matters through the booke, and marke and obserue diligently how things be iterated, he shal finde no such darknesse as he feareth, for there is a notable coherence of matters, and course of times obserued in this booke, euen from the first Chapter vnto the last, as God willing shal more fully and plainly appeare in the particular opening and interpretation thereof. One great obiection against this Prophecie is, that the Fathers professe it is ful of mysteries, and that they could not vnderstand it. If they could not vnderstand it say some, how shall we vnderstand it? Is it not great arrogancy for vs to say we vnderstand it better than they did.

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did. I answer noe: For a man of meane learning in comparison, may now in these daies more easily vnderstand & expound this booke, than the learnedst doctor, and Fathers in ancient time. The reason is this, we live in an age, wherein the most of the things prophecied in this booke are fulfilled. Now the fulfilling of a Prophecie is the best expositiō of it. But as for the fathers, they lived in a time wherein many of these things were not come to passe nor fulfilled, and therefore more hard for them to interpret and vnderstand, for those things in this prophecie which are not yet fulfilled, are hardest for vs of this age to vnderstand and resolve of. But when a Prophecie is fulfilled, it is an easie matter to say, this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers, and some things in the dayes wherein they lived: and both those they did cleerely vnderstand. Somethings were fulfilled after their dayes, as the rising & raigning of the great Antichrist: which they did not so cleerely see into. Hereupon it commeth to passe that many things, which vnto them were very obscure, are vnto vs most cleere and manifest, as being already fulfilled: insomuch that all which are wilfully blinded may see and vnderstand them, yea the most vnclearned

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Be not therefore discouraged (gentle Reader) at the darknes and difficulty of this Booke. Doe not preiudicially resolve and set downe with thy selfe, that the naturall sense of this booke cannot be given, nor the true meaning found out, but that wee must be faine when we haue done all that we can, to rest in uncertaine coniectures, some following one sense, and some another, as seemeth most like and profitable. But no man can say confidently and precisely, this is the meaning of the holy Ghost. Oh be not of that minde good Christian brother: for if wee haue not an vndoubted certainty for the sense and meaning of this Prophecie, we are neuer the nearer: and that is it which the Papists would drine vs vnto. But know for a certainty, that the naturall sense of this booke, is to be found out, as wel as of other bookes of the Scripture. And that wee might not be left to our selues in the darke, and to our uncertaine coniectures, and doubtfull interpretations. Behold the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, and most mystical things in this Prophecy, or at least so many of them, and so far, as the rest are thereby laid open and made manifest. The Lord himselfe expoundeth some things in ch a. i. which give cleare light to the first vision.

The

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The Angell expoundeth diuers other things. In the 17. Chapter which is the key of this Propheſie, the Angell doth of purpoſe, open and interpret all the greateſt doubts of this booke: as who is the whore of Babylon? who is the Beaſt? what be his ſeuen heads? what bee his ten Hornes? what be the waters which the woman, that is, the Whore of Rome ſitteth vpon? Moreouer, for the better vnderſtanding of this Propheſie, we muſt note, that the writings of Moſes and the Prophets, vnto which there bee ſundry alluſions, and from the which ſundry things are drawne, doe cleere diuers things in this Reuelation. The knowledge of antiquities miniſtreth much aide to the vnderſtanding of this Propheſie. The knowledge of the Hiſtories of the Church, and the particular ſtate thereof in diuers ages, bringeth gerat light. The obſeruatiō of the phraſes and manner of ſpeech, uſed by the old Prophets, doth he'pe alſo not a little. The ſerious and deepe weighing of all the circumſtances of the Text, and confering one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth greatly for the bolting out of the true and naturall ſenſe, And furthermore, as the Spirit of God is the Author of this Propheſie, ſo the ſame

To the Reader.

same spirit is the best interpreter of it, and doth open and reueale it to all such, as vsing all other good meanes are earnest and humble suiters vnto God, for the illumination thereof: whereby they may all vnderstand both this, and other the mysteries of his will: which the Apostle saith, God hath reuealed vnto vs by his spirit: For the spirit searcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings and interpretations of sundry excellent men, which all doe bring great furtherance to the vnderstanding of this Prophecie. Sith then there bee so many helpes for the opening and expounding of this Reuelation, why should any bee discouraged from the reading and study thereof? But if any man demand a reason, why Saint Iohn writeth this Reuelation in such mysticall and allegoricall manner: I answer, that there may be diuers reasons yeelded hereof. First, that the world being blinded might fulfill the things herein specified. Secondly, because Iohn was to publish this Reuelation in such manner and forme as hee had receiued it from Iesus Christ, which was figuratine and allegoricall. Thirdly, because it was much more wisdom to foretell the destruction of the Romane Empire, which all that time bare the sway

The Epistle.

sway almost ouer all the world, vnder couert
and figuratiue speeches, than in plaine termes,
lest the Romane Princes shouldrage more a-
gainst the Christians, euen in that respect. The
like also may bee sayd : for Daniels darke
manner of deliuering his Prophecie. For if
hee had uttered those things in plaine termes,
which hee spake darkely and allegorically, it
might haue cost him his life. For the Heathen
enemies would neuer haue endured to heare
that all their Empyres glory and renowne
should fall one after another, and one by ano-
ther : and that the Iewes were the onely holy
people whom God did defend, and to whom in
the end God would not onely giue a quiet pos-
session of their owne Land and Kingdome, but
also a Kingdome euerlasting, and that through
their Messias & great Deliuerer. But to grow
to a conclusion (gentle Reader) thou shalt find
in this poore trauell : First, an Exposition of
the first thirteene Chapters vnto the twenti-
eth, reduced all to one head, which is to proue
the five points propounded : and last of all, the
three Chapters following brifely and plainly
expounded. If any through lazinesse will not,
or through want of leasure cannot read ouer
this short trauell : yet for his comfort, let him

read

To the Reader

read those things onely which are written upon
the fourteenth Chapter. And thus (Christian
Reader) hoping that thou wilt not neglect that
which may be for thine owne good, I commend
thee to God, and to the word of his grace,
which is able to build further, and to giue thee
and inheritance among all them that are san-
ctified.

Thine in the Lord,

Arthur Dent

Vpon



*Vpon the 14. Chapter of this Booke
These five points are handled.*

First, that *Babylon* in this Booke of the
Reuelation is called *Rome*.

Secondly, that *Rome* shall fall, and how.

Thirdly, that *Rome* shall fall finally, and come
to vtter desolation in this life, before the
last Iudgement.

Fourthly, by whom, and when it shall be o-
verthrowne.

Fiftly, the causes of the vtter ruine and ouer-
throw thereof.

Apoc. 18. vers. 4.

I heard a voice from Heaven say: Goe out of her my
People, that ye be not partakers of her sinnes, and that
ye receiue not of her Plagues.

THE



THE RVINE

of Rome, or an Exposition
upon the Revelation.

*Wherein is plainly shewed and proued,
that the Popish Religion, together with
all the power and authority of Rome,
shall ebb and decay still more and more,
throughout all the Churches of Europe
and come to an utter overthrow, euen
in this life.*



BEfore I enter into the exposition of this Prophecie, I thinke it not amisse to handle fixe circumstantiall points, which may giue some light to the whole matter following, and they be these.

First, the instrument that writ this booke.

Secondly, the time when he writ it.

Thirdly, the place where he receiued it.

Fourthly, the person to whom he writ it.

Fiftly, the end and vse of his writing this Prophecie.

Lastly, the authority of it.

As touching the first, it is agreed vpon amongst the soundest Diuines, that *Iohn the Apostle or Euangelist*; *Iohn the Disciple*, whom Iesus loued, was the Author and Instrument of penning this Prophecie: as hee himselfe testifieth, saying: *I am Iohn which* .22.8.
 saw these things and heard them. And hee receiued a commandement from Iesus Christ which hath the keyes of hell and death, that hee should write the things which hee had seene and heard, and set them all downe together in a booke. Now wee all know that the testimony of *Iohn* is of great weight, though
 C. I. II. he be but a man: for hee his such a man as is firmly to be beleued in all that hee speaketh. Hee is an Apostle, an Instrument of the holy Ghost, and so guided by the Spirit of God, that hee speaketh and vttereth nothing that is his owne. Hee was well knowne and approued. For wee must consider, that what an Apostle did vtter, hee did vtter it as the instrument

strument of the Spirit, which cannot erre. For the Prophets and Apostles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine instruments of the holy Ghost, of purpose chosen and set apart to pen and publish the holy bookes of God. This S. Peter confirmeth saying: *Prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the holy Ghost.* The Apostle Paul also affirmeth the same touching his Gospell, which saith, *Hee was not after man, neither receiued hee it of man, but by the reuelation of Iesus Christ.* Therefore when this our Apostle saith, *I am Iohn which saw these things, and heard them,* hee giues vs to vnderstand, that hee was both an eye and an eare-witnesse. He bringeth not matters which he hath heard by vncertaine report: hee deliuereth this Booke to the Churches: they which receiued it at his hands did know him to bee a most faithfull seruant of the Lord, euen a great Apostle, which deliuereth not any thing but that which hee had receiued of the Lord, and therefore hee testifieth, that hee saw and heard all the things which hee hath written in this booke. Moreouer he testifieth of himselfe, that hee was called and

2 pet. 1.
Verse 21

Gala 1.12

authority by Iesus Christ, to write this Propheſie, and did nothing heerein of his owne braine. For ſayth he, *I Iohn heard behinde me a great voice, as it had bin of a trumpet, ſaying, I am Alpha and Omega, the firſt and the laſt; and that which thou ſeeſt writ in a booke and ſend it vnto the Churches.* Heere we ſee how *Iohn* is called by *Alpha & Omega*, that is, Ieſus Chriſt to write this doctrine of the Apocalyps. But may ſome man ſay, was not *Iohn* cald before? was he not one of the Lambs 12. Apoſtles? had hee not many yeares executed the office of the Apoſtleſhip? muſt he now haue a new calling, and a ſecond calling? what needes he being an Apoſtle to bee called and authoriſed againe? To this I anſwere, that this matter now in hand was a new worke, and therefore requires a new and ſpeciall calling. It is a ſtrange reuelation, and therefore requires a new authority to meddle in it. For in this Propheſie God dealeth with *Iohn*, as hee did with the old Prophets. For when he would foreſhew vnto any of them eſpeciall matters, hee called them by glorious viſions, as wee may reade what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiel* and *Daniel* had, euen in maiesty like vnto this of *Iohn*. Thus then

then it is to bee considered. *John* now is as one of the old Prophets, to fore shew things to come : therefore the Lord appeareth vnto him in a vision, and calleth him thereunto as he appeared vnto them, and called them. Let this then suffice for a reason of *Johns* now calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *John* receiued this Prophecie, which is noted to bee vpon the Lords day. It is the day which *S. Paul* to the *Corinthians* calleth the first day of the weeke : in which the Churches did meete for the holy exercises in Religion : which is also euident, because hee sayth they came together to breake bread. Now the obseruation of a seuenth day is of diuine institution, Acts. 20. 7. even from the beginning. It is naturall, morall, and perpetuall : for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *John* now in his exile was absent in body from the Church assemblies, yet hee was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations : and therefore it is sayd, that hee

Es. 10. 10

was 'rauisht in the Spirit vpon the Lords day. So we read, that the like befell vnto *Daniel*, when hee was prisoner in *Babylon*: the like befell vnto *Ezechiel*, who was taken by the Spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paul*. But the speciall reason of *Iohns* rauiishment in the spirit at this time was, that thereby hee might bee made more fit and capable to receiue and vnderstand all those great mysteries and heauenly visions, which now should be shewed vnto him. And withall let vs obserue; that all men are alwayes most capable of heauenly things, when they are most in the Spirit: For God doth euermore most reueale himselfe to such as are most in prayer, reading and meditation: and to such as make greatest conscience to spend his Sabaoths Christianly, and religiously, according to his great commandement. And let vs alwayes be sure of this, that the more frequent and zealous wee are in religious duties, the more familiar acquaintance wee shall find with God, and he will at all times bee the more open-hearted vnto vs, and will hide nothing from vs that may bee for his glory, and our good. For such as are much in heauenly contemplation, hee doth reckon not
amongst

amongst his seruants; but amongst his dearest friends, to whom hee will make knowne all things that hee hath heard of his Father. Ioh. 15

But now let vs proceede to the third circumstance. The third circumstance is the place where *John* receined this Prophecie, and that is set downe to bee the Ile of *Pathmos*. which (as the Geographers write) is a little desert Iland lying in the *Ægean* Sea, wherein it is reported that *John* the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Booke of the *Apocalyps*: where note by the way, that there is no place so obscure or vast, wherein a Godly minde may not aspire vp vnto heauen, and receiue a greater largnesse of supernaturall things: for *Daniel* in prison, *Peter* in a Tanners house, *Paul* in a broken ship receiued a superabundant measure of grace more to bee esteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongst the Ilands called *Sporados*, which lie ouer against *Asia*, and the Citty of *Ephesus*, and was in the sight both of *Europe*, and *Affrica*, so that it seemed to bee as it were amiddle seate or Holy chayre, out of the which **CHRIST** preached by

John from heaven to the whole world. And indeede the counsels of God are wonderfull, and his goodnesse vnspeakeable, which reuealeth so great misteries to his faithfull, as it were out of the Romish prison, and Babilonica'l captiuitie.

Moreouer, *John* declareth the cause of his comming into the same Iland; for hee sayth, hee was there for the Word of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories do report, that *John* was apprehended in *Asia*, and by Souldiers led to *Rome*, that he might pleade his cause before the Emperour *Domitian*, who most sauagely and cruelly condemned the innocent, and caused him to be put into a cauldron of hot boyling Oyle, out of the which when he by miraculous prouidence escaped without harme, hee was carried and conueied into the Ile of *Pathmos*.

But immediately after *Johns* banishment, God met well inough with this persecuting Emperour *Domitian*. For in the fifteenth yeare of his raigne he was cruelly and most shamefully murdered by his owne Seruans. And thus much for the third circumstance.

Now

Now it followeth to speake of the fourth circumstance, which is, the persons to whom this prophesie is written, and that is set downe in the first Chapter and first verse, to bee all the seruants of God. As many therefore as be the seruants of God, must attend vnto this booke, heare it, reade it, and remember it, for to all such it is dedicated by the holy Ghost, to all such it belongeth, for all such it is written and recorded.

Some do falsely and foolishly imagine, that it was giuen onely to *John*, and that it might likewise bee giuen to some speciall men, as to some great Schollers or deepe Diuines, which could tell how to vse it, and how to weild it. But wee see how grossely they erre: for the holy Ghost saith, it belongeth to all the Seruants of God. And moreover, *John* is willed and commanded to write all the things which hee saw in sundry visions in a booke together, and to send it to the seven Churches which is in *Asia*, because the Lord would haue it remaine in perfect record vnto the vse of the whole Church, both that the Church might haue the custody of this booke, and also that it might be a faithfull witnesse vnto the end of the world, that this booke was written and
penned

Chap. I.

pēned by *John* the Apostle, of whose truth & sincerity the Church had sufficiēt experience.

True it is indeed that there are but seuen Churches named, but vnder these 7. Churches all others are comprehended. It had bin an infinite matter to reckon vp all the particular Churches which were then in the world, & to haue opened their seuerall estates: therefore vnder these seuen Churches of *Asia*, and their particular & seuerall estates, the state of the vniuersall Church militant is laid open. I conclude therefore that the whole doctrine of Saint *Iohns* Reuelation, appertaineth to the Vniuersall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as all Scripture is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I doe conclude this fourth point. The fift circumstantiall point is, the end and vse of this prophesie, which is to publish and blaze abroad the things which most shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled

euen

om. 15.4.

Ti. n. 3. 16

Chap. 1. 1.

even to the end of the World. and where-
as hee saith, that these things must come to
passe, hee doth vs to vnderstand how great
the stablenesse, and assurednesse of Gods de-
termination is. For looke what things are
fore-appointed by Gods determinate pur-
pose, they are altogether vnhangeable: for
the Lord is God, and hee is not changed.

And he sayth: *My determination shall stand.* Mal. 3. 6.

And Christ saith: *Heaven and earth shall* Esay 45. 1.
passe away, &c. It is therefore most certaine, Mat. 24. 3.

that euery particular thing contained in this
prophecie, shall be fulfilled in Gods appoin-
ted time. For GOD hath disclosed these
things to his Sonne CHRIST, not to the
end hee should shut them vp againe in him-
selfe, but that he should shew them forth to
the Godly, that the whole Church might
fare the better by them. It doth then stand
vs all vpon to enquire and search into these
things which must so shortly come to passe,
that thereby wee may bee strengthened and
comforted against all future dangers. And

Christ saith: *Behold I come shortly. Blessed is* Apoc. 22
he that keepeth the words of the Prophecie, &c.

But how shall wee keepe them except wee
know them? And how shall wee know them
except wee reade them, and study them?

If

If therefore wee meane to bee partakers of this blessednesse, wee must not onely esteeme this Booke to bee very profitable, but absolutely necessary for all the seruants of God to be exercised in. And if euer there were any time wherein it behoued to set forth, to vige and to beare in this Doctrine to all the people of God, then it is chiefly necessary to be done in this our time. For this age of ours hath in the Popes Kingdome many sharpe and quicke wits, which commend with maruellous praises both the Pope and the popish Church, and buzze into the eares of the common people, and vnllearned sort, many things cleane contrary to the Doctrine of the Scriptures. The Iesuites and Priests are growne exceeding crafty and cunning. The Papists are rich, wealthy, and full of armour and munition, Popery seemeth to make a head againe, and the Papists looke for a day. It stands vs then vpon which loue CHRIST and his Gospell, that wee should be well appointed, and thorowly armed against them. And for this purpose the Reuelation of Saint *Iohn* is of great vse and necessity.

As I said before, so I say againe, that it is the Prophecie of our time, written to this speciall end, that by it wee might be both
fore-

fore-warned and fore-armed. If wee doe consider the whole matter of this booke. we shall easily finde out the vse and end of it: For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to bee found very large and liuely descriptions of the most glorious Person of Christ, and all his excellent offices, both of King, Priest, and Prophet; and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in the World. Also of Gods mercifull providence for his Church, and most vigilant care ouer it in the midst of all extremities. Here are set before our eyes very liuely descriptions of the Churches deadly enemies; both of Satan himselfe, and his three great instruments, the Roman Emperour, the Pope, and the **T**urke.

Here are set downe all their cruell persecutions of the Church, and their viter overthrow in the end. Here are described Hell, Death, the resurrection, and the last iudgement. Here also the very Kin dome of **H**eu-en is at large described, with all those great rewards, infinite glory, and endlesse felicity which

Chap. 1.
Chap. 2.
Chap. 3.

which remaine for all the faithfull worship-
pers of God.

I conclude therefore, that for as much as
this Propheſie of ſuch excellent contents,
therefore the uſe and neceſſity of it muſt
needes be very great. And for this cauſe *Iohn*
is willed and commanded by *Alpha* and *O-*
mega to write the things which hee had ſeene,
the things that were, and the things that ſhall
come hereafter. By the things which hee had
ſeene, is meant that glorious viſion menti-
oned in the firſt Chapter, wherein Ieſus
Chriſt did appeare vnto him in the middeſt
of the ſeuen golden Candleſticks, in moſt
glorious manner, as is there deſcribed. And
all this was in the Ile of *Pathmos*, where *Iohn*
was firſt called and authorized to this
worke, and therefore hee is willed firſt of all,
to record this viſion which hee had already
ſeene.

By the things that are, hee meaneth the
preſent ſtate of the ſeuen Churches of *Aſia*,
which were then the moſt flouriſhing
Churches in the World, as they are deſcri-
bed in the ſecond and third Chapters;
and in them the eſtate of all other Chur-
ches.

By the things that ſhall be, hee meaneth all
the

the prophesie of this booke, which were to be fulfilled in their time, and all those strange accidents, which should come to passe in proceſſe of time, and the ſeueral ages of the Church, euen vnto the end of the world. Thus wee ſee how *John* receiued a precise commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record vnto all poſterities, from generation to generation. Thus much touching the fiſt circumſtance, which is the end and uſe of this booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Propheſie, which is ſtrongly confirmed from the Author of it, which is **I E S V S C H R I S T**, and therefore it is called the Reuelation of Ieſus Chriſt, which **G O D** gaue vnto him. And againe it is written : *Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee ſee plainly, that Ieſus Chriſt the very Son of God, the *Alpha* and *Omega*, is the Author of this booke, for hee ſubſcribes his name vnto it, and ſet his hand and ſeale vnto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage : for looke what dignity and authority he

chap. 22. 16

he is of, from whom the booke commeth of the same dignity and authority is the booke it selfe.

Another strong argument to confirme the authority of this booke, may be taken from the protestation of Iesus Christ in these words.

Cha. 22. 18

I protest vnto euery man that beareth the words of the Prophecie of this Booke, if any man shall adde vnto those sayings, God shall adde vnto him the plagues that are written in this Booke. And if any shall diminish of the

words of the Booke of this Prophecie, God shall take away his part out of the Booke of life.

Heere we see how Iesus Christ maketh the authority to this Booke equall to all other the Oracle of God, to the which it is no lawfull for any man to adde or detract vnder paine of condemnation. It maketh much al-

so for the authority of this booke, that *S. Iohn* doth so often repeate, reiterate, and in-

culcate his owne name; *I Iohn, I Iohn, I Iohn*

I Iohn the Apostle; *I Iohn* the Euangelist; *I*

Iohn the Diuine, shewing by all these repetitions, how needfull a thing it was that the

faithfull should bee thoroughly instructed who he was, euen one of the Lambs twelue

Apostles, and therefore to be voyd. of all suspicion and doubt concerning the authority of this

this booke, and not once to imagine it to bee any inuention of man, or faigned deuice, fith it was penned by so great an Apostle.

Moreouer, the authority of this Propheſie is confirmed by foure reasons in the last Chapter. The first is the affirmation of the Angell, who sayth: *The words are faithfull and true*. The second is the authority of the most high GOD himſelfe in these words, *The Lord GOD of the holy Prophets ſent his Angell to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled*. The third is the testimony of Ieſus, who pronounced them bleſſed which keepe the words of this propheſie. For ſaith he, *Behold I come ſhortly: Bleſſed is hee that keepeth the words of this Propheſie*. The fourth and laſt is the witnes of Iohn in these words, *I am Iohn which heard and ſaw theſe things*. Now it may bee demanded, what is the cauſe that heere are ſo many things heaped vp for the confirmation of the authority of this booke. Surely wee muſt thinke there is ſome ſpeciall cauſe and reaſon of it. For the Holy Ghoſt doth not uſe to deale ſo much and ſo earneſtly in a matter, but vpon great cauſe. Wee may eaſily gather what the cauſe is. The booke painteth out the whole

Chap. 22
7, 8.

ver. 6, 7, 8

of *Babylon*, and the whole Kingdome of the great Antichrist, together with all Sathans cunning and sleight therein, and for this cause Sathan hath laboured especially to weaken the credit and authority of this booke. He by some meanes in old time pre-uailed thus farre, that euen among some Churches of true Christians, the authority and truth of it was doubted of. The holy Ghost did well fore-see this practice of Sathan, and therefore bringeth the more reasons for the confirmation thereof. If the credite and authority of this booke should neuer haue bene impugned, there needed not any such speciall confirmation. But now (God bee thanked) there is no question or controuersie concerning the authority of this prophesie. It is receiued as authentically by the common consent of all the Churches. Almost all the ancient Fathers doe acknowledge it to be canonicall. The new writers doe with one voyce giue their consent and approbation vnto it. The Papists themselues doe acknowledge it to be the sacred and vndoubted Word of God; though of all scriptures they cannot endure it should bee meddled withall, because it cutteth them so neere the bone. Moreouer, it may not bee omitted,

that

that God is called the Lord God of the highly Prophets, which proueth that this Prophecie is of equall authority with the Prophecies, which were of old, in as much as the same God is the Author of it. And this booke is to be held in the same account with the booke of *Moses*, and of the Prophets; for all things contained in it shall as certainly be fulfilled in their times, as theirs were. In *Esay*, in *Ieremy*, in *Ezechiel*, in *Daniel*, and in the rest wee find many things, which the Lord shewed by them long before they came to passe. Euen so there be many things fore-shewed and fore-prophefied in this booke, which in their time shall be assuredly fulfilled. Nay, we see and know that many things here fore-told, are already fulfilled, and somethings are come to passe euen in these our dayes. Hee that shall looke into the times that are past, since this Prophecie was giuen, shall finde that all things haue fallen out agreeable to the Prophecie of this Booke. And surely if there were none other thing to perswade vs touching the authority thereof, this might suffice, that euery thing hath fallen out iust and iumpe, as this Prophecie did fore-shew. It is our great negligence, that wee doe not

clearly see so much. And I doe humbly ex-
treate all the people of God to looke more
diligently and narrowly into it in all time to
come. And thus much as concerning the
circumstances.

Now, as concerning the booke it selfe, it
may very fitly be diuided into three visions,
as it were into three generall parts. The first
vision is contained in the three first Chapters;
The second vision is contained in the next
eight Chapters following, from the fourth
to the twelfth Chapter. And the last vision
is contained in all the Chapters following,
from the twelfth to the end.

As concerning the first vision, my pur-
pose is not to stand much vpon it, because it
is plaine and easie to vnderstand, and because
it containeth no Prophecies of things to
come, but onely openeth the present state of
the Church at that time; and also because I
haue already touched the summe of it in
handling the circumstantiall points, I will
therefore content my selfe with a very briefe
opening and resolution of it, beginning at the
first Chapter.

CHAP. I.

The Summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The saluation of the Churches.

The manner of *Iohns* calling to receiue this Prophecie.

The description of Christ, the person that called him.

The Title of the Booke is set downe in these words: *The Revelation of Iesus Christ, which God gaue him.*

It containeth three things: First the Author of the Booke, which is Iesus Christ, receiuing it from God the Father.

Secondly, the end and vse of this booke, ver. 1, 2, 3 which is, to shew vnto all the Seruants of 4, 5, 6, 7, 8. God, the things which must shortly be done.

Thirdly, the singular fruite and benefit which the Church shall receiue by it, in these words: *Blessed is hee that readeth, and they that heare the words of this Prophecie, &c.*

The saluation is in these words, *Iohn* to

the seven Churches which are in Asia, Grace be with you, and peace, &c. It containeth a description of the Trinity, or three persons in the Godhead. The Father is described of his eternity, namely, to bee hee which is, which was, and which is to come.

The Holy Ghost is described of his diuers gifts and operations, and therefore is called the seven Spirits which are before the Throne, or which proceed from the Throne: but S. John speaketh here of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is sayd to haue seauen eyes, which are the seven spirits of God, sent into all the world. Of the which afterward.

Jesus Christ is described of his three great offices, of King, Priest and Prophet, and also of his glorious power and eternity.

First, touching his Kingly office, hee is called the Prince of the Kings of the earth, that is, King of Kings, for hee is King of Sion. Hee is a King to rule and gouerne his Church. Hee must raigne ouer the house of Iudah for ever. Hee must reigne ouer all his enemies, and in the middle of his enemies, euen till hee haue trode them all vnder his feete. And this bene-

fit wee haue by it, that wee are made Kings in him, in this life to reigne ouer our corrupt affections, and after this life to reigne as crowned Kings for euer with him, in infinite glory, and endlesse felicity.

Secondly, touching his priesthood, hee is sayd to loue vs, and wash vs from our sinnes in his blood. For he is our onely high Priest, which by his owne blood hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead workes to serue the liuing God. So then by vertue of his Priesthood and sacrifice, wee are reconciled vnto God, haue free accessse vnto the Throne of Grace, and are made Priests in him to offer vs spirituall sacrifices acceptable to GOD through him. For hee hath made vs Kings and Priests vnto God euen his Father.

Ver. 5.

Heb. 9. 12

Heb. 9. 14

verse 6.

Thirdly, concerning his Prophetickall office, hee is called that faithfull witness:

verse 5.

For hee is sayd to Pilate: For this cause was I borne, and for this cause came I into the World, that I might beare witnessse vnto the Truth. And the Apostle sayth. Hes witnesseth vnder Pontius Pilate

Iohn 18.

im. 9. 13. *a good confession.* So then Iesus Christ is one
 Of those three great witnesses which beare re-
 cord in Heauen. Iesus Christ is the Prince of
 Prophets, euen that great Prophet that
 should come into the world, through whom
 all the counsellis of God are reuealed to vs:
 Hee is that onely begotten Sonne, which is
 come downe from the bosome of his Fa-
 ther, and hath made knowne vnto vs what-
 soeuer he hath receiued of his Father.
 Hee both by his doctrine, life, and Mi-
 racles hath borne witness vnto the truth;
 and by the vertue of his Prophetick office,
 the whole will of God is made knowne vnto
 vs. For GOD hath sent him as the
 great Prophet to instruct the world in
 Righteousnesse, and hath reuealed him-
 selfe to vs in him: and therefore hee is cal-
 led *the Image of GOD, the brightnesse*
 Col. 1. 15 *of his Glory, and the ingrauen forme of*
 Heb. 1. 3 *his person.* And therefore hee sayd to
 Philip; Hee that hath seene mee, hath
 John 14. 7 *seene my Father also. And if you had knowne*
mee, you should haue knowne my Father
also.
 Mar. 11. 27. And againe, *No man knoweth the Father,*
but the Son, and hee to whom the Son will re-
ueale him. Thus wee see that Iesus Christ is
 that

that faithfull witnes, and Prince of Prophets,
in whom the will of God, and all the coun-
sels of his Father are reuealed vnto vs.

The manner of *Iohn*s calling to receiue
this Prophecie, is set downe in these words; *I* Ver. 9. 10.
Iohn was your brother, and companion in tribu-
lation and in the Kingdome and patience of
Iesus Christ, was in the Ile of *Pathmos* for the
Word of God, and for the witnessing of Iesus
Christ: And I was raiſed in the Spirit in
the Lords day, and heard behind me a greene
voce, as it had bene of a Trumpet, ſayinge
I am Alpha and Omega, that first and that
last, and that which thou ſeeſt, write in a booke,
and ſend it vnto the ſeuene Churches which are
in *Aſia*.

Now out of theſe three verſes five things
are to be obſerued.

First, that *Iohn* is commanded by the
voce of Christ, which he heard behind him,
as loud as a Trumpet, to write and record
the visions which he ſaw, & being ſo written
and recorded, to commend them to all the
Churches, for the common benefit and vſe
thereof. So that herein *Iohn* doeth nothing of
himſelfe, nothing of his owne braine, but
all things by ſpeciall warrant and authority
from Iesus Christ, and that *Alpha* and *Ome-*

ga, which doth call him, and authorize him to this great businesse which now he is set about.

Secondly, *Johns* raiishment in spirit, to the end he might bee made more capable of all these heavenly visions which were shewed vnto him.

Thirdly, his great humiliation, whereby also he was fitted to receiue and vnderstand these great mysteries. For God will guide the meeke in iudgement, and teach the humble his waies; yea, his secrets are with them that feare him. Therefore although *John* was a great Apostle, and had seene wonderfull visions, yet he is not thereby puffed vp with pride and conceit of himselfe, but in the greatest humiliation of his soule, calleth himselfe a brother and companion of all the faithfull, but specially of such as patiently suffer for *Iesus Christ* and his Kingdome.

Psalme 25
verse 9.

Fourthly, the time when *John* was called, which was the Lords day.

Fifthly and lastly, the place where hee was called, which was the Ile of *Pathmos*, formerly hath beene shewed.

The description of *Christ*, the person that called *John* to this new office, is set downe in the next five Verses following, where

the excellent glory of Christs person is described. First from the place where Christ did appeare vnto him. ver. 13, 14, 15, 16. Secondly, from the seuerall parts and members of his royall person.

Thirdly, from his provident care over his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to John, hee saith it was in the midst of the seven golden Candlesticks. For saith hee, *I turned backe to see the voice that spake with mee, and when I was turned, I saw seven golden Candlesticks, and in the midst of the seven Candlesticks one like the Sonne of man, &c.* The seven golden Candlesticks are interpreted by Christ himselfe in the last Verse of the Chapter, to be the seven Churches. The Churches are said to be of gold, because Christ delighteth in them as we doe in gold; he valneth euery true member thereof as we doe gold; for euery beleuer is all glorious within: euery true Christian is very faire and beautifull: euery regenerate man is as gold, euery most pure gold.

It is said after ward that Christ walketh in the midst of the seven Golden Candlesticks: that is, he is alwayes present with his Church ver. 11, 13.

Church, to feede it, gouerne it, defend it and comfort it. The Prophet sayth that Christ hath seuen eyes which goe through the whole world : whereby is signified his watchfull prouidence for his Church : for he is alwayes looking out for the good of it, to defend and protect it against all aduersary power. Which thing was figured in the Rammes skins, wherewith all the Arke was couered, to defend it against all violence of wind and weather. Euen so the mercifull protection of Christ, as it were the continuall couering of his Church.

As touching the parts and members of his royall person, hee is described of his head, and hayre, of his face, of his eyes, of his voyce, of his feete, of his garments, and of his girdle.

As concerning his head and hayre, they are said to bee as *white as wooll*, and *in snow*, which signifieth his great wisdom and knowledge, to performe all things in this Church, for wisdom and knowledge for the most part doe accompany white heads, and gray haire.

His face shineth as the sun in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the World.

For

For as the Sun lighteneth the whole World with his brightnesse, so Christ with the brightnesse of his face enlighteneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very heart of men; for nothing is hid from his sight, with whom we have to doe. Hee hath Eagles eyes to foresee all dangers intended and plotted against his Church, that hee may in due time prevent them.

His voyce is compared to the sound of many waters, because it should sound throughout all the World by the preaching of the Gospell. *Waters* is expounded Chapter 17. verse 15. of multitudes, nations, and tongues. Christs voyce therefore is like many Waters, because his voyce should goe through many Countries and Kingdomes.

His feete are compared to *fine brasse*: to signifie both the perfection of all his wayes, and also his mighty power to tread downe all his enemies.

Hee is clothed in a garment downe to the ground, to signifie that hee walked as King and Priest in the midst of the 7. golden Can. dlesticks. For Kings and Priests in old time did

did weare long garments, especially in the execution of their offices.

He is girded about the paps with a golden girdle: For as Kings and Priests did gird their garments close vnto them, least otherwise they might be hindered in the execution of their offices, so Christ girdeth himselfe close to his businesse: for hee is no idle beholder of the state of his Church, but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Ministers, hee is said to carry them in his right hand: for *hee had in his right hand seven starres*: that is, the Ministers of the Churches.

As Christ saith: *The seven starres are the Angels*; that is, the Ministers of the seven Churches. Ministers are compared to Starres, because they should shine as bright Starres in this darke world, both by life and doctrine.

Christ is sayd to hold them in his right hand, because he alwayes defended them against the malice and fury of the World, which of all others is most outragiously bent against them, and their favorites.

But let men take heed of ouer-bold presuming to pull the stars out of Christs right hand.

ver. 16.

ver. 10.

hand, lest they smart for it. The world is very busie this way, they thinke to wring them out of his hands; but alas poore soules, they are not able, hee holdeth too fast, who can pull them out of his right hand? If they continue bold, and busie this way, they may hap at last take a Beare by the tooth, and peradventure pull an old house vpon their heads.

Another reason why CHRIST is sayd to hold the seauen Starres in his right hand, is because he worketh by them, and their ministry, as an Artificer with his tooles in his right hand. The things which Christ hath done by these instruments are glorious and admirable. For by the ministry of the Gospel he hath conuerted many sinners, and saved many soules, then the which nothing can be more honourable and wonderfull: and therefore the Word of GOD which is the Ministers weapon, is compared to a sharpe two edged sword, which came out of Christs mouth. Now vnto all this may be added that Christ saith; *he was dead, but now alivē*, because he died, and rose againe. And also that he saith; *He had the keyes of Hell and Death*: that is, authority and power ouer Hell and damnation, For he hath absolute power

ouer

uer Hell and damnation. For hee hath absolute power to open and shut, bind and loose, and therefore it is writtē; *Hee hath the key of David, which openeth and no man shutteth; and shutteth, and no man openeth.* And this setteth forth the great power and glory of Christs person, and all aymeth at the marke and end, to commend vnto vs the authority of this booke, because it commeth from a person of so great dignity and excellency. Last of all, it remaineth to shew how *John* was affected with this vision, where Christ did so gloriously appeare vnto him, for he sayth; *When I saw him I fell at his feet as dead.* Wherein hee sheweth how great he was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment and feare, that that there was almost no life, or life left in him, and all this was to humble him, and to strike him downe euen to the ground, in as much as by it, hee findeth his owne weakenesse and imperfection; not capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary, that this holy Seruant of God should thus bee humbled and made fit to receiue this Reuelation, with the greater reuerence from

from his great Lord and Maister. And also it maketh much for our profite, as appeareth in that every part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *John* being thus humbled and cast downe in himselfe, is comforted and raised vp by Christ, *who laid his right hand on him, and willed him to feare nothing.* For saith hee *I am the first and the last, and am aline, but I was dead, behold I am aline for evermore.* In which words hee doth greatly cheare vp *Iohns* heart, and telleth him plainely, that this might and terrour of his person is bent onely against the wicked enemies of his Church, nothing at all against the friends thereof: but contrary wise, that all this power and glory, might, and Maiesty is wholly and altogether for the good of his Church. Wherein wee may all clearely see and know to our great comfort, that the same arme of God which casteth downe the wicked, rayseth vp the Godly: the same power which woundeth them, healeth vs: the same hand which destroyeth them, saueh: the same might and Maiesty which hurterh them, helpeth vs. For whatsoever is in GOD, is wholly for his, and wholly against those that are none of his. And thus much

concerning the first Chapter, shall suffice.

Chapter. 2. and 3.

I Haue thought good to handle these two Chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine and easie to vnderstand, and also because they haue beene sufficiently beaten vpon by many. These two Chapters do generally containe seuen Epistles, written to the seuen Churches of *Asia*: wherein the present estate of the Churches of *Asia* is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen Epistles containeth foure things.

First, an *Exordium* or entrance into the matters.

Secondly, a generall proposition.

Thirdly, a narration.

Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely the person to whom the Epistle is written

and the Person from whom the Epistle is written.

The proposition is one and the same in all these Epistles, contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, and consisteth of commendations and discommendations; of admonitions, reprehensions, threats and promises.

The conclusion of every epistle is one & the same, in these words: *let him that hath an eare heare what the Spirit saith to the Churches.*

First, concerning the person to whom these Epistles are sent, he is named in the beginning of every Epistle, *To bee the Angel of such and such a Church.* By this word Angel, he meanes not the invisible spirits which we call the Angels of heauen, for the things attributed to these Angels, can in no wise agree to the invisible Spirits, as to be Angels of several Churches, to be neither hot nor cold, to leaue their first loue, to repent & amend, and sundry such like attributes through all these epistles. But by the word Angel, he meaneth the Minister or Pastor of every Church: which therefore is called an Angel, because hee is the Minister of G O D, as the word signifieth: As also because every faithfull

Minister ought to be receiued and regarded as an Angell of God, as the Apostle witnesseth of the *Gallathians*, that *they receined him as an Angell of God, yea as Christ Iesus.* And hee giueth many admonitions in his Epistles to this effect: for hee would haue all faithfull and painefull Ministers to bee greatly reuerenced and had in double honor: to bee acknowledged and had in singular loue for their workes sake: to bee cared for, to be made much of, and to want nothing: For indeede a good Minister is a Jewell of price. A good Minister is as a friend in Court, which wee say is better then penny in purse. A good Minister is like a candle, which spendeth it selfe to giue light to others. A good Minister is like a Cocke, which by the clapping of his wings awaketh himselfe, & by his crowing awaketh others. For a good Minister by his priuate studies, prayers, and meditations, awaketh himselfe, & by his publike preaching awaketh others. The Scriptures affirmeth a good Minister to be the very glory of Christ. And againe, that a good Minister is a singular blessing of God. For the Lord himselfe sayth; *I will take you one of a city, and two of a Tribe, & will bring you to Zion; and I wil giue you a pastor,*

Cor. 8. 23

er. 3. 14

according to my heart, which shall feede you with knowledge & vnderstanding. Now then if a good Minister bee so great a blessing of God, and so pearelesse a Pearle, how great is the sin of those which contemne them, and treade their Ministry vnder foote, as vile and nothing worth? Our Lord Iesus saith of all such *He that despiseth you despiseth me.* Let those scoffers & scornors therefore take heed how they despise Christ, for assuredly hee will not long put it vpon their hands.

Luk. 10. 16

If any man demand a reason, why all these Epistles are speciall sent and directed to the Angels or Pastors of the Churches, seeing *John* before, chap. 1. 11 : is commanded to write them to the Churches of *Asia* : I answered, that he writing to the Pastor, excludeth not the Churches, but in them, or vnder them, hee writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, when he saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, spoken to the Church. The reason why the speech is specially directed to the Pastor of euery Church, is because the good or bad estate of the Church, for the most part dependeth vpon the

of. 4. 9

Ministers. For commonly wee see it cometh to passe; Such a Pastor, such people: Such a Shepheard Such Sheepe: Such a Husbandman, such husbandry. And as the Prophet saith: *Like Priest, like people.* For wee may obserue in all these Epistles, that where the Minister is commended, the people are commended; and where the Minister is discommended, the people are discommended also. So that they stand and fall, sinke and swimme together. As concerning the person from whom these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuers qualities in the entrance of euery one of these Epistles. First in the Epistles to the Church of *Ephesus* it is said: *These things saith hee that holdeth the seven Stars in his right hand, and which walketh in the midst of the seven Candle-sticks.* Secondly in the Epistle to the Church of *Smyrna*: *These things saith he that is first and last, which was dead, and is aline.* Thirdly to the Church of *Pergamus*: *Thus sayth hee which hath a sharpe sword with two edges.* Fourthly, to *Thyatira*: *These things saith the Sonne of God, who hath eyes like a flame of fire, and his feete like fine brasse.* Fifthly to the Church of *Sardis*: *These things saith he*
that

that hath the seven Spirits of God, and seven Stars. Sixtly, to the Church of Philadelphia, it is thus sayd of Christ: *These things saith he that is holy and true, which hath the key of David, which openeth, and no man shutteth, and shu'teth and no man openeth.* Lastly, to Laodicea it is thus sayd: *These things saith Amen, the faithfull and true witnesse, the beginning of the Creatures.*

Now then we doe plainly see how gloriously Iesus Christ is described of his severall properties in euery one of these Epistles, and what honourable and magnificent titles are giuen vnto him: and to all this end, to moue attention, and to worke in vs a reuerence of so great a Personage, that wee might more seriously regard, and deeply ponder the things which proceed from so great a Maiesty. For wee see and know by common experience that almost euery mans words are heeded & regarded according to the opinion & reuerence which is had of his Person. Sith then that euery one of these Epistles: fronted with this great authority: *Thus saith the son of God: Thus sayth Christ: Thus saith Alpha and Omega;* therefore we ought to giue diligent heed to the things here in contained. So likewise we reade in the He-

brewes, that after the Holy Ghost had very notably described the person of Christ, and extolled him farre aboue the Angels and all other creatures, he giueth the vse of it in the beginning of the second Chapter, saying, *Therefore we ought to giue more diligent heede to his doctrine.* And thus much concerning the *Exordium* or entrance of these seuen Epistles, touching the person to whom and the Person from whom these Epistles are sent. Now it followeth to speake a word or two of the generall proposition contained in these words: *I know thy workes.* We reade in all these Epistles, how the Sonne of God praises some of the Churches, and dispraises others: commends some Pastors, and discommends others. Now he that will praise or dispraise, must especially looke to this that he be vpon a good ground: and therefore Iesus Christ before he enters into any praying or dispraying, commending or reproving, doth first protest that he knoweth their workes, and is priuy to all their particular actions, yea, their very thoughts: and therefore cannot erre or bee deceiued in his censures. True it is indeed, that men may erre in their opinions & censures of others, because they know not mens hearts, and with what affections

affections things are carried. Men, I say, may praise or dispraise too much or too little. But Jesus Christ whose eyes are a flame of fire, and which searcheth the reins, cannot faile one jot, nor erre a haire breadth as we say, either in commending or discommending, and therefore hee stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when he saith, *I know thy works*: I know well enough what thou art, and what thou hast beene; I am not deceiued in thee, I know thy sitting downe and rising vp, and am accustomed to all thy wayes; And this briefly of the proportion. The narration (as is aforesaid) contained the matter of the Epistles, consisting of praises and dispraises, admonitions, reprehensions, threats and promises.

Touching the first, we finde that some Churches are wholly commended, others wholly discommended: others partly commended, partly discommended. As for example, the Pastor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing; there is no fault found with them; that is, no grosse fault as in others: for they were not without common corruptions and infirmities,

Apo. 3.9.

ties. The Minister of *Smyrna* was a very rare and excellent man, although a poor man to the world ward. For Christ saith thus vnto him: *I know thy pouerty: but thou art rich*, that is, rich in grace, and the manifold gifts of the Spirit. Thou hast done great seruice to the Church. Thou hast employed thy gifts to the good of many. Thou takest great paines in the Ministry, and art greatly blessed in thy labours: for thou hast an excellent flock, a notable good people, and therefore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

For although his gifts were not so great as some others, yet was hee very painefull and faithfull in a little: of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*: that is, thou art very constant in the profession and practice of Christian Religion. And thereupon Christ promised to blesse his labours. For he saith he: *I will make them of the sinagogue of Sathan which call themselves Iewes, and are not, but doe lie: Behold I say, I will make them that they shall come and worship before thy feete, and shall know that I haue loued thee.* Here wee do plainly see how Christ promi-

feth

strength to blesse this mans Ministry, for his
 painefulnesse and diligence, although he was
 not of the greatest gifts. For men of greatest
 gifts are not alwayes most blessed in their la-
 bours. For God doth commonly worke
 the greatest things by weake meanes, that
 all glory might redoune vnto him, and no
 flesh might boast in his sight. For otherwise
 men of greatest gifts should alwayes bee
 most blessed in their labours, and win most
 praises vnto God, then wee would be ready
 to ascribe that to men, and their gifts, which
 are proper vnto God; and so his praise and
 glory should be somewhat ecclipsed. Thus
 we see what excellent men the Ministers of
Smyrna and *Philadelphia* were, and what
 excellent people they had in their charges.
 But on the contrary, the Pastor and the peo-
 ple of *Sardis* and *Laodicea*, are discommen-
 ded for all things, and commended for no-
 thing. Indeed the Minister of *Sardis* had a
 great name for learning, and other good
 gifts, but he was growne very idle and
 negligent, & did little good with his gifts. Of
 whom it is sayd: *Thou hast a name that thou
 art alive, but thou art dead.* That is, there was no
 spirit in him, no life of grace, his gifts waxed
 rusty for want of vse: he was fallen asleepe:
 he

he was fallen away from the grace of God
 he was nothing the man which he had been
 Therefore hee is admonished to awake and
 strengthen the things which remaine, which
 were ready to die.

The Minister of *Laodicea*, and the people
 also, were growne luke-warme, neither hot
 nor cold; they were become carelesse and
 secure, not caring greatly which end we
 forward in G O D S matters, so they might
 enjoy the present profits and pleasures of this
 life.

Concerning the Pastors and people of *Ephesus*, *Pergamus*, and *Thyatira*, they are
 partly commended, and partly discommen-
 ded. These three were reasonable good Mi-
 nisters, and had many good parts in them,
 and tooke paines in their charges, although
 there bee some faults found with them. For
 the Minister of *Ephesus* is commended for
 six things; for labour, for patience, for zeale
 for wisdom, for sincerity, and for courage;
 but discommended for leauing his first loue,
 that is, for reuolting, or somewhat going
 backe, or rather indeede, for cooling in the
 loue and zeale of God. The Minister of *Pergamus*
 and people also are greatly commended
 for their constant profession of the true

the middest of manifold troubles, and the
 try heate of persecution. For the rage of the
 emies grew so fierce against the profession
 and professors of the Gospel, that *Antipas*
 the Pastor of *Pergamus* (as some suppose)
 was put to death. For Christ saith thus of his
 Church: *Thou dwellest where Satans throne*
and yet thou keepest my name, and hast not
denied my faith euen in those dayes when An-
tas my faithfull Martyr was slaine among
you, where Satan dwelleth.

Apo. 2. 13

But yet notwithstanding this Church is
 found fault withall for some few things, that
 are two grosse faults: the one for suffering the
 doctrine of *Balaam* to be broched there by
 the instruments of Satan: the other, that they
 maintained the doctrine of *Nicolaitans*. The
 doctrine of *Balaam* did vphold the lawfull
 use of eating things sacrificed to Idols, and
 committing fornication: for he taught *Ba-*
lax the King of *Moab*, thus to put a stum-
bling blocke before the children of Israel.
 The doctrine of the *Nicolaitans* did vphold
 the common vse of women, that is, that wo-
 men might bee made common. These two
 most grosse and absurd doctrines were suf-
 fered and maintained in the Church of *Per-*
gamus: As concerning the Church of *Thy-*

Apo. 2. 14

atira,

atira, they are greatly commended for their
 loue and seruice to the Church : for their
 faith, patience, and manifold workes,
 Apo. 2.19. especially for their constant proceeding
 Religion and Godlinesse, and that with
 crease. For of this Church it is said : *I know
 thy loue and seruice, and faith, and thy pa-
 tience, and thy workes, and that they are more
 the last then at the first.* But this Church
 is discommended for suffering the wicked
 man *Iezabell*, (that is, a false Prophetesse
 who was craftily crept into this Church)
 to teach and seduce the people of God in
 the congregation, teaching the same false
 doctrine that *Balaam* did at *Pergamus* : which
 Apo. 2.20 was, that it was lawfull to commit fornication,
 and to eate meates sacrificed vnto Idols.
 Hitherto concerning the prayfes and
 prayfes of the Churches. Now followeth
 the speake of the admonitions.

First the Church of *Ephesus* hauing fallen
 from their first loue, is admonished to
 remember from whence they were fallen, to
 repent, and to doe their first workes. Also
 the Church of *Smyrna* is admonished & exhort-
 ed to stand fast in the midst of those per-
 secutions and troubles, which should be raised
 vp against it by the Emperor *Traianus*,

continue for the space of ten yeare. They are
therefore exhorted & incouraged by our Lord
Jesus : not to feare the things which they
should suffer. for although the Diuel and his
instruments should haue scope to persecute
and imprison them for ten dayes, that is, ten
yeares, according to propheticall account; yet
if they had continued faithfull to the death,
they should haue the Crowne of life. The
church of *Pergamus* suffering & maintaining
the doctrine of *Balaam*, and the *Nicolaitans*,
is admonished to repent and amend. The
Church of *Thyatira*, which suffered the false
doctrine of *Iezabel*, is admonished to looke
to her selfe and to hold fast the truth of Re-
ligion. *Sardis* being dull and dead, is admo-
nished to awake and strengthen the things
which remaine that were ready to dye. *Phi-
ladelphia* is admonished to hold that which
they had, that no man take their Crowne.
Laodicea being neither hot nor cold, but
like-warme, is admonished to bee zealous
and amend. And although they thought
their state good enough, being puffed vp with
conceitednesse, yet are they charged to bee
poore, naked, and blind, and thereupon
counselled and admonished to buy spi-
rituall gold, that they may bee rich: and
spirituall

spirituall garments to hide their nakednes
and spirituall eye-salue, to annoint their eyes
that they may see.

Concerning reprehentions, *Ephesus* is re-
proued for going backward: *Pergamus* and
Thyatira for suffering and maintaining cor-
rupt doctrine, as formerly hath beene shew-
ed. *Sardis* for dōnesse, dānesse, and v-
soundnesse in their manner of worshipping
God. *Laodicea* for luke-warmenesse and
conceitednesse.

Touching threats, *Ephesus* is threatned
that except they repent and doe their fin-
workes, their Candlestick should be remou-
ed out of his place; that is, the Church
should be translated to some other place, but
not destroyed. For God doth remoue, but
not destroy his Candlesticks. *Pergamus*
threatned, that vnlesse they did speedily re-
pent, Iesus Christ should come shortly and
fight against them with the sword of his
mouth. *Thyatira* is threatned, that except
they repent them of their workes, they
should be cast into a bed of affliction, and
all their favorites should be slain with death.
Sardis is threatned, that if they did not
watch and awake. CHRIST would come
suddenly vpon them as a Theefe, and they
should

should not know what houre hee would come.

Concerning promises, they be very great and large; for euerlasting ioy, and the very fulnesse of glory is promised to all that fight the good fight of faith, and ouercome in the spirituall battell against the flesh, the world and the Diuell. *Ephesus* is promised, that if they fight it out couragiously & constantly to the end, they should eat of the tree of life, which is in the midst of the paradise of God.

Smyrna is promised in like case, that they should not be hurt of the second death. *Per-gamus* likewise is promised to eate of the *Manna* that is hid, & to haue the white stone of victory giuen them. *Thyatira* is promised to haue power giuen them to rule ouer Nations, & to bee lightned with heavenly brightness, like the morning Star. *Sardis* is promised to be cloathed with white array; that is, with heavenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promised to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him vpon his throne for euer more. Thus we

see what great and precious promises are made to all Churches that fight & ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen Churches. Wherein they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the aforesaid praises, and dispraises, admonitions, reprehensions, threats, and promises. And it is therefore said, such as haue eares, because there are very few to bee found that haue circumcised and sanctified eares, to heare and vnderstand heauenly things. This is proper to the elect, this is but to whom it is giuen. And thus briefly and generally wee see what was the present state of euery one of the Churches of *Asia*, vnto which this Prophecie was to be sent: so that by them wee may see in what estate the vniuersall Church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision, containing generally the inscription of this booke: *Iohns* salutation to the Churches. *Iohns* new calling: The excellency of Christ which called him: And the present estate of the

the Church. Now we are to proceed to the second vision, contained in the next eight Chapters to the twelue, wherein is shewed, what should bee the future estate of the Church in all ages, euen vnto the end of the world.

CHAP. 4.

THe principall thing contained in this fourth Chapter, is a description of the Person of God, the author of this booke, who is most gloriously described of that excellent glory that is in himselfe, and of his royall thronc which hee sitteth vpon, and of his goodly retinue, and troopes of Saints and Angels attending about his most glorious throne. Whereunto is added the diuerse qualities, both of Angels and Saints, both in themselves and their owne natures: as also in their manner of praising & worshipping of God. This is the generall summe and sense of this Chapter.

But for the better clearing and more full opening of, I will come to the words of the text, and open them as they lie in order.

After this I looked, and beho'd a doore was open in Heauen, and the first voice I heard, was as it were of a Trumpet, talking with

Verse 1.

me, saying : Come vp hither , and I will shew thee the things which must bee done hereafter.

These words (*After this*) haue relation to the first vision spoken of before , as if hee should say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision cōcerning the future estate thereof; & therefore he saith *a doore was opened in Heauen*, that hee might come in and see all these things which should be reuealed to him. For the opening of the doore in Heauen doth here signify the vnlocking of heauenly things vnto Iohn or his entrance into them : for so the word *doore* is taken 2. Cor. 3. 12. *Apoc.* 3. 8. After the opening of the doore, he is called vp with a loud voice, like a Trumpet , saying, *Come vp hither* : for although the doore was opened, yet durst hee not enter in till he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe , without speciall warrant and direction : As the Scripture saith : *No man taketh this honour vnto himselfe, but he that is called of God, as Aaron was.* The voice that calleth him, is like a Trumpet that is loud and shrill, that he might be stirred vp more diligently

Hcb. 5. 4.

gentl

gently to attend vnto the contemplation of these great secrets which should be reuealed vnto him. This voice commandeth him to come vp hither: which sheweth that *John* was rapt vp in the Spirit vnto the Heauens to see this vision. This voice promisethto shew him things which must be done herafter: that is, that hee should bee made acquainted with the future estate of the Church, as already he was with the present estate thereof. *And immediately I was rauished in the Spirit,* Verse 2. *and behold, a Throne was set in Heauen, and one sat upon the Throne.*

Vpon this suddaine and extraordinary calling by so heauenly and loud a voice, *John* was forthwith rauished in Spirit. For as the Prophet *Ezechiel* was by the spirit in the visions of God, carried from *Chaldea* to *Ierusalem*: So this holy Apostle is carried by the Spirit in the visions of God into Heauen, and by the same Spirit is made fit & capeable of all these heauenly visions which should be shewed him. So that in all this we do plainly and cleerely see, that *John* hath (as it were) a further calling and admittance from Heauen, to behold & see these wonderfull secrets which now are to be imparted vnto him.

Behold a Throne, &c. Here beginneth the

description of the most high and glorious maiesty of God, who is described after the manner of earthly Kings and Iudges sitting vpon their thrones and iudgement seats. For he is King of *Zion*, and Iudge of al the world.

Verse 3.

And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine, and there was a Raine-bow round about the Throne like an Emeraud.

God for his admirable glory and beauty, is here compared to two most precious stones. The one which is the Iasper, being of a perfect Greene colour, as Philosophers write the other, which is the Sardine, being of a most bright red colour: Nothing can sufficiently resemble the glory of God, being infinite: but these things being the most precious vnder the Sunne, doe after a sort shadow it vnto vs.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beauty doth farre exceede all other Thrones of mortall Princes; yea euen that of *Salomon*, which was of most pure Iuory. or rather it may signifie, that although God in himselfe is most glorious and admirable, yet hee keepeeth promise and covenant with the sons of men. For the Raine

bet

bow was a signe of his couenant, as appeareth *Gen. 9.* and assuredly God will be mindful of his couenant to a thousand generations. This Raine-bow is sayd to be like an Emerald, which is alwaies of a fresh greene colour, signifying that Gods couenant of grace and mercytowards his Church, is alwayes fresh and greene, and his goodnesse towards his people perpetuall and vchangeable,

Moreover, God is described of his glorious retinue, and heauenly company about him. For it is sayd : *Round about the throne were 24. seats, & upon the seats 24. Elders:* Which signifie the whole Church, both militant and triumphant, both of Iewes and Gentiles; and are therefore called 24. because the Church of the Iewes grew out 12. Patriarchs: and the Church of the gētiles out of 12. Apostles. And as the glory and pompe of mortal Kings is set out by their troops & traines of nobles, and other excellent personages: So the glory of God (which in it selfe can receiue no increase) is to our capacity commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are cloathed in white rayment, which signifieth their righteousness, as it is expounded, chapter 19. verse 8. *not inherent, but imputative:*

Verse

For they hauing no righteousnesse of their owne. Christs righteousnesse is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleued, and it was imputed vnto him for righteousnesse.*

These 24. Elders had on their head crownes of gold, which signifie their victories ouer the world: for all the elect ouercome the world through faith, as *S. Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

verse 5.

Moreouer it is sayd, that *out of the throne proceed lightnings, and thundering, & voices,* which signifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerful preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon all impenitent sinners: and therefore at the deliue-ry of the Law, there were lightnings and thundrings, and Mount *Sinai* it selfe did tremble and shake.

Further it is said *there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.* These seuen lampes
which

which are interpreted to be the seven spirits of God, doe signifie the preaching of the Gospell, and the manifold graces and gifts of the Spirit; which are giuen to the Church by the meanes thereof. For the Gospell giueth a cheerefull and comfortable light, being the Ministry of the Spirit, as the Apostle saith, and therefore is resembled to seven Lamps. So then from the throne, that is, from the presence of God, proceedeth both Law and Gospell, and the Ministry of them both for the sauing of soules. And all this maketh much for the setting forth of Gods glory and Maiesty, being the marke heere aimed at.

*And before the throne there was a Sea of Verse. 6.
glasse like unto Chrystall:*

This Sea of glasse is the world, which is fitly compared to a Sea, because it is full of stormes, tempests, and waues, that are continually raised vp in it.

It is full of rocks, vpon which many dash, and make shipwracke.

It is compared to a Sea of Glasse, for the brittlenesse, changes, and vncertainety of all things in the world.

It is said to bee before the Throne like Chrystall, because the all-seeing God doth

as

as cleerely behold from his Throne all thoughts, words, and works of the sonnes men, and all other particular actions of his creatures vnder the Sunne, as wee behold our face in a Chrystall. For all things are naked, and as it were laid out in an anatomy vnder his eyes, with whom we haue to doe.

Verse 8. Moreouer it is said, that in the midst of the throne, and round about the throne, were foure Beasts full of eyes before and behind. These foure Beasts doe signifie the Angels of Heauen, the inuisible and elect Angels, as is expounded, *Ezech. 10.* verse 20. where the Prophet in a vision seeth foure beasts, as if it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verse he saith expressely, that hee at last vnderstood that they were the Cherubins: The first and tenth Chapter of *Ezechiel* being thoroughly looked into, doe make this plaine. The reason why the Angels are called by the name of Beasts, is, because in the next verse they are compared to beasts for their qualities of certaine beasts. They are named foure in number, being otherwise innumerable, because they are likened to foure seuerall beasts.

The Angels are said to haue eyes before and behind, for their great vigilancy ouer the Church

Church, and euery member thereof: and because they are endued with knowledge of things past and things to come: and last of all, because they see and discern almost all actions vnder the Sun, vpward and downeward, backward and forward.

*And the first beast was like a Lyon, the second Verse
like a Calfe, &c.*

Here the Angels are compared to foure feuerall beasts: to a Lyon for strength and courage: to a Calfe or an Oxe, for seruice and vie: to a Beast hauing the face of a man, for wisdom: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreouer, because the Eagles soare aloft, and flye a very high pitch, we are giuen to vnderstand, that the heauenly Spirits are much in celestially contemplation, and doe receiue the knowldge of hid secrets and counsels, for they are much aloft about the Throne of God, and many high and deepe secrets are opened vnto them.

And the foure beasts had each of them sixe wings about him, and they were full of eyes within, &c. Verse

This maketh it very plaine, that by these Beasts are vnderstood the sixe Angels, because hee ascribeth vnto euery one of them
six

six wings a peece. For the Angels are described with wings, both in the first and tenth of *Ezechiel* before mentioned : and also in the sixth Chapter of the Prophecie of *Isaiah*, where the Seraphins are sayd to haue six wings a peece; two to couer their faces: two to couer their feete : and two to flye withall. And they haue two wings to couer their faces withall, because they are not able to endure the vnconceiueable brightnesse and glory of God, for he dwelleth in vnapproachable light. They haue two wings to cover their feete withall, because mortall men are not able to looke vpon the brightnesse that is in Heauen. For we read that many haue bene astonished and dazled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to flye withall, to note their prompt obedience and readines to execute the commandements of God, as formerly was shewed. Moreouer, the Angels are said to haue wings, and to flye swiftly : because God by them doth speedily dispatch many purposes, actions and seruices here below: and for this cause the Scripture affirmeth, that *he rideth vpon the Cherubins: that he dwelleth between the Cherubins : and that hee maketh the Clouds*

clouds his Chariots, and walketh upon the wings of the winde. For as earthly Kings are in their progresses carried in their most sumptuous coaches, drawne by the most excellent Coach-horses, to dispatch great busineses, and many waighty affaires within their dominions: so the Visions in *Ezechiel* do shew that the immortall King is carried most swiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beasts, to direct and ouer-rule all actions vnder the Sun. Moreouer, these Angels are said to *bee full of eyes within*, to note not onely their fulnesse of knowledge, but also their inward sight into all heavenly things; yea, euen such as are most secret and hid: for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they. Furthermore the Angels are heere said to prayse God *uncestantly*, day and night, saying; *Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*: Where wee may cleerely see, that the Angels prayse and worship God in a burning zeale without wearinesse. For they are not as men, which through their great corruption, are full of dulnesse and wearinesse in Gods worship; but they doe alwaies serue him

Verse 3.

Verse 3.

him with infatigable desires, & therefore are called Seraphins, because they burne in the zeale of God; and Cherubins, because their delight is to approach neere vnto him, and to be alwaies about his Throne; yea euen in his chamber of presence. They doe double and treble this world (*holy*) and warble much vpon it, because tney know full well, that hee is righteous in all his waies, and holy in all his workes, and that all his proceedings and iudgements are euen then weighed in the ballance of Iustice and equity, when to mans sense and the iudgement of reason, they seeme nothing lesse. For his iudgements are as a great depth which mans reason cannot sound. Further, wee see that *when these beasts*, that is, the Angels, *gaue glory and honour and thanks to God, &c. the 24. Elders also fell downe before him, and worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels, doe ioyntly prayse and magnifie God, and him alone, *Euen that G O D that liueth for euermore, euen that G O D which was, which is, and which is to come;* that is, the eternall and euerlasting God. For the Scripture sayth: *Praise him, O yea Saints, and praise him, O yea Angels that excell in strength. And the 24.*

Elders

Elders cast their Crownes before the Throne,
saying, Thou art worthy, O Lord, to receiue
glory and honour, &c. Wherein we see, that all
the Elect do empty themselves of all worthi-
nesse to haue any glory, acknowledging that
their Crownes of glory are Gods free gift,
and that the praise thereof belongeth onely to
him and nothing to themselves. And this in
every deed is the right manner of worship-
ping God, frankly to ascribe all glory to him,
and all shame to our selues, to giue all to him
to whom all is due, and nothing to our
selues, which haue nothing; for nothing can
be giuen or taken out of nothing.

Now then, to conclude and winde vp this
Chapter, we do clearely see the summe and
drift of all is, that that Heauen doore was o-
pened vnto *Iohn*, and that hee was let in, and
called vp into the Chamber of presence by a
very loud voice, there to take notice of the
future estate of the Church: and that the per-
son which thus called him vp was the very
immortall God himselfe, who is so glori-
ously described of his Throne, his troopes
and traines of Saints and Angels, as wee haue
heard. And all this is to commend and set
forth the authority of this booke, whose Au-
thour is so excellent, yea, super-excellent.

CHAP. V.

After this Vision containing the glory of the diuine Maieſty was ſhewed vnto *Iohn*, that he might know from what fountaine this Prophecie was deriued, now this fiſt Chapter is taught and ſhewed what meanes and by whose mediation, the knowledge of ſuch hidden myſteries were reuealed vnto the Church; namely, by the meanes and mediation of Ieſus Chriſt, whom onely the counſels and ſecrets of God the Father are opened, and made knowne vnto men. For he is the great Prophet and Doctor of the Church, which is come down from the boſome of his Father, and hath made knowne vnto vs whatſoener he hath receiued of his Father, as he himſelfe teſtifieth. And the Church is commanded by a voice from Heauen to heare him, and him alone.

This fiſt Chapter containeth three things generally, Firſt, a deſcription of the book which was in the right hand of God.

Secondly, a deſcription of Ieſus Chriſt which receiueſh it at the hand of his Father and openeth it.

Thirdly, a deſcription of thoſe moſt glorious

Ver. 1, 2,
3, 4, 5, 6, 7.

ous praises which are giuen to Christ by the Angels, Saints, and all the creatures in Heauen and earth.

I saw in the right hand of him that sat upon the throne, a booke written within, and on the backe side, sealed with seuen seales. ver. 1.

By this booke here mentioned; is meant this present booke of the Apocalyps, or Revelation, as it shall plainly appeare in the next chapter, when we come to the opening of the seuen seales thereof. For the things which fall out vpon the opening of the seuen seales, doe plainly declare, that all is meant of the particular matters contayned in this present booke.

This booke is said to be in the right hand of him that sitteth vpon the throne, because all the secrets reuealed in it, come from the counsell and decree of the most high God, and are ordered by his meere direction and providence.

It is called a written booke, to shew that the things contained in it, are so firmly decreed in the counsel of God, that none of them shall faile, but come to passe, and be fulfilled in their season. They are such as we may write of, as we vse to say: and therefore for the certainty of them, they are here said to be written in a booke.

G

This

This booke is sayd to bee written within and without, for the multitude and variety of matters containd in it. For there were both many and great things which should fall out in the world from the time that Iohn receined this Propheſie, vnto the end of the World.

This booke is ſealed with ſeven ſeales that is to ſay, perfectly ſealed, becauſe the things contained herein, are counſels and ſecrets, onely knowne to God, till it pleaſed him to reueale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the ſeales were opened.

ver. 2.

And I ſaw a ſtrong Angel, which proclaimed with a loud voice; Who is worthy to open the booke, and to looſe the ſeales thereof?

Heere is Proclamation made to all creatures, that if there were any manner of perſons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they ſhould come forth and ſhew themſelues, and bee very willingly and gladly heard. But alas, the next verſe doth ſhew, that none in heauen or earth was able to open the booke and expound it: whereupon Iohn wept very much, becauſe

ver. 3.

no man was found worthy to open and interpret this booke.

The cause of *Iohns* weeping and lamenting, was for feare the Church should bee deprived of such profitable and excellent things as hee knew were containd in this booke. Such was his loue to the Church: such was his zeale and care for the people of God. An example worthy of all imitation to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papists and Atheists are of a contrary minde, for they reioyce in the concealing and keeping close of the Scriptures, and are much grieved with the opening and reuealing thereof; because thereby their hypocrisie and villany is detected and discarded.

Upon this, one of the Elders sayd vnto *Iohn*: Ver. 5.

Weepe not: Behold, the Lion which is of the Tribe of *Iudah*, the roote of *Dauid*, hath obtained to open the booke, and to loose the scales thereof.

Heere wee see how *Iohn* is comforted and cheered vp by one of the Elders, being now very pensieue and sad; and is willed to shucke vp a good heart, and to bee of good cheere, for hee could tell him good newes;

to wit, of one that could open and expound this booke, and all the secrets in it; and that is Iesus Christ, the great reuealer of secrets, and onely expounder of all riddles, and hidden mysteries, as before hath beene spoken.

Iesus Christ is here sayd to be of the Tribe of *Iudah*, because hee is lineally descended of that Tribe, according to the flesh, and his humane nature.

Hee is compared vnto a Lyon, by allusion vnto *Iacobs* words in his last will and testament, concerning *Iudah*, namely, that hee *should couch as a Lyon, and as a Lyonesse, and none should stirre him.* Hee is fitly compared to a Lyon, for his great and admirable power and strength, for hee raigneth and maun raigne ouer all his enemies, and in the midst of all his enemies, till hee hath troaded his enemies vnder his feete. Hee is called the *roote of David*, both here, and also in the 22. Chapter of this Booke, verse 16. because hee sprung out of *David*, the Son of *Ishai*, as a branch out of his roote, as the Prophet did fore-tell, that *A roote should come forth of the stocke of Ishai, and a graft should grow out of his rootes.* And the Apost'e saith, that *Christ was made of the seed of David, according to the flesh.*

Then sayth Iohn, I beheld, and loe, in the ver. 6.
*middest of the throne, and of the foure
 beasts, and of the Elders, stood a Lambe,
 as though he had beene killed, which had
 seven hornes, and seven eyes, which are
 the seven Spirits of God sent into all the
 world.*

Here Iohn taketh a view and sight of Je-
 sus Christ, from the very middest of the
 throne, and of the foure beasts, and the
 Elders. Christ doth not appeare about the
 throne, as doe the Saints and Angels, which
 are but ministers and ministring Spirits: but
 in the very middest of the Throne, and the
 foure beasts, &c. because hee is God euer-
 lasting, coequall and coeternall with the Fa-
 ther; in whom (as the Apostle sayth) dwelleth
 all the fulnesse of the Godhead bodily or essen-
 tially. And here afterward the same wor-
 ship and honour is ascribed vnto him both
 by the Saints and Angels, which before is
 ascribed vnto God the Father.

Christ is heere compared to a Lambe, for
 his innocency; for the Scripture saith, *Hee
 was a sheepe, dumbe before his shearer.* Hee
 is the Lambe of God that taketh away the sins
 of the world. Hee is the Lambe slaine from the
 beginning of the world: Hee is compared to a

Lyon, for his great and incomparable strength in conquering Hell, Death, and damnation, and all infernall power. And to a Lambe, because he hath dispatched all this vpon the Crosse, by the sacrifice of himselfe once offered: for hee neuer did more liuely shew forth his Lyon-like power, then when hee was as a Lambe slaine and sacrificed vpon the Crosse.

This Lambe Christ is here sayd to haue *seuen hornes*, which signifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed speech of horne is vsually so taken in all the Scriptures. This Lambe also is sayd to haue *seuen eyes*, which are interpreted to be the *seuen Spirits of God*: that is, the manifold graces and gifts of the Spirit, which hee giueth vnto his Church. Now then to conclude this point, for asmuch as the number of *seuen* in this booke is a number of perfection & alwaies noteth perfection, therefore by Christs *seuen hornes*, and *seuen eyes*, we may, and that soundly vnderstand his perfect power, and his perfect sight and knowledge in all things. For his *seuen eyes* are so taken in the third chapter of the Prophecie of *Zachary*, whether it is said: *Vpon one stone shall bee seuen eyes*. Meaning, that

that Iesus Christ, the corner stone of the Church, should be full of eyes, to looke out for the good of his Church, and to giue light to all others : for hee is the life and light of the world.

And hee came and tooke the booke out of the right hand of him that sate upon the throne. verse 7.

Here Iesus Christ takes the booke out of his Fathers hand, purposing both to open it, and expound it : For hee is the onely expounder of the law, and the best interpreter of his Fathers will.

Hereupon it is said, that *the foure beasts,* verse 8.
and 24. *Elders fell downe before the Lambe,* to testifie their thankfulnessse, and inward ioy and reioycing, that the Sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worshipping him, they doe plainely testifie, that hee is God ouer all, to bee blessed for euer. For otherwise the Angels of Heauen, both Cherubins and Seraphins, would not thus fall downe and worship him, ascribing vnto him both deity and diuine honour.

Consider then how great hee is, of whom it is sayd : *Let all the Angels of God worship him.* Pla. 97

Moreover, these Angels and Saints are said to haue *euery one Harpes and golden Vials, full of Odours, which are the prayers of the Saints.*

These harpes do signifie the sweete concord and harmony both of men and Angels, in sounding forth the prayes of the Lambe: for herein the whole Church both militant and triumphant doe accord and tune together, *as many harpers harping vpon their harpes*, as it is written also in another place.

Hereby also they doe plainly testifie that inward peace and spirituall ioy, which all the faithfull haue through Christ, which is more sweete and delightsome to the soule, then any musicke is vnto the eares.

The *Vials full of Odours*, are expounded to be the prayers of the Saints, which are therefore compared to odours, because they smell sweete in the nostrils of God, and are more fragrant then any nosegay or perfume whatsoever: for hee taketh great pleasure in the prayers of his people; especially when they come out of golden vials, that is, sanctified hearts and consciences: for euery sanctified heart is a golden heart in the sight of God; and euery regenerate conscience is a Jewell of price, guilt with gold, and enameled

with

with pearle. For this cause the holy man David wisheth earnestly, that his heart might be so renewed and cleansed inwardly, that his prayer might be directed as incense in Gods sight, and the lifting up of his hands as a sweet smelling sacrifice. Psal. 147

Furthermore, these Saints and Angels do sing a new song. That is, they doe sing to the prayes of the Lambe with renued affections, and vnwearied desires. Their inward ioy continueth alwaies fresh and greene as the Bay-tree : They neuer wither or waxe weary of the seruice of God : Their song is euermore new, and therefore euermore delightful. For the more new any thing is, the more pleasant and delectable : for men are not affected with old, but altogether with new things.

Now then, Iesus Christ hauing taken this booke into his hand to open and expound, is applauded vnto by the generall consent and voyces of the whole Church : for say they, *Thou art worthy to take the booke, and to open the seales thereof.* Wherein they doe all with common consent, giue their voyces vnto Christ, acknowledging him to bee the onely fit person in Heauen or earth, to take vpon him the function of opening a booke so closed.

fed, so clasped, so shut, so sealed; and they
 yeeld a reason of their proceedings, because
 (say they) *thou wast killed, and hast redeemed
 us vnto God by thy blood, out of euery kindred
 and tongue, and people, and nation.* Meaning
 hereby, that hee was put to death, to pay the
 price of our redemption, in whom all belie-
 uers, both Iewes and Gentiles are saued.
 Their reason then is this: hee that hath dyed,
 and risen againe, and is now exalted farre a-
 boue all principalities and powers, &c. is the
 most fit instrument to open and interpret this
 booke; but thou O Christ the Lambe of God
 art such an one; therefore thou of all others
 art most meete to take the matter vpon thee,
 and to enter into this businesse. Further, they
 amplifie their reason thus: that *he hath made
 us of slanes & seruants, Kings: and of prophane
 persons, Priests vnto the most high God.* And
 last of all, that *we shall raigne vpon the earth.*
 Not meaning hereby, that we shall raigne
 earthly Kings, or onely enioy an earthly
 Kingdome. For out of all doubt the Saints
 shall raigne with Christ in the Heauens for-
 euermore. But heere is mention made of
 raigning in the earth, because after this life
 Gods Children shall haue the fruition and
 inheritance both of Heauen and earth; that is

to say, that new Heauen & new Earth, where- 2 Pet. 3. 12
in dwelleth righteonsnesse: for the Heauens
and the earth being redintegrated and pur-
ged from corruption, shall bee the portion
of the Saints, and the habitation of the Elect
for euermore.

After all this, *John heareth the voyce of in- ver. 11.*
numerable Angels beside the foure Beasts.

That is, the Cherubines and Seraphins, or
chiefe Angels; that is, Angels deputed to
chiefe offices, round about the throne, which
all with aloud voyce doe acknowledge the ver. 8.
Lambe which was killed, to bee worthy of all
honour, glory, and praise, &c. And not onely

these innumerable Angels, being 20. thousand
times ten thousand, but also all other crea-
tures both in Heauen and Earth: As the Sun,
Moone, and Starres, the fishes in the Sea, and
the beasts in the earth, doe all in their kinde
sing the same song, acknowledging all ho- ver. 13.

nour and glory, praise and power, to belong
unto him that sitteth upon the throne, and
unto the Lambe for euermore. For although
the creature is as yet subiect to the bondage
of corruption, and therefore 'groneth and
trauellet in paine, waiting when the Sonnes
of God shall be reuealed, yet it standeth in
assured expectation of restitution to liberty
and

and incorruption; and therefore here all the creatures doe praise the Lambe for that restoration which they had so longingly and wishly looke for. *And the foure beasts said Amen.* That is, they doe subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels doe subscribe and consent vnto it, but the foure and twenty *Elders also, that fall downe and worship him that liueth for euermore.* So that the Lambe is praysed and worshipped of all hands, both of men and Angels; and all other creatures as God euerlasting, and blessed for euermore.

CHAP. VI.

IN the fourth Chapter wee haue heard the description of God the Father, which holdeth the sealed Booke in his right hand. In the fift Chapter wee haue also had the description of Iesus Christ, the opener and interpreter of this seuen sealed Booke. Now in this sixth Chapter wee are to vnderstand of the matter and contents of this Booke, and of the strange accidents and euents which followed vpon the opening of euery seuerall Seale.

For in this Chapter fixe of the Seales are opened by the Sonne of GOD, and the Mysteries thereof disclosed vnto *John*, that he might declare them to the Church, for the comfort and instruction thereof.

This Chapter containeth fixe principall things, arising from the senerall opening of the fixe seales, and they are these :

- { The spreading of the Gospell.
- { Great persecutions following thereupon.
- { Famine.
- { Pestilence.
- { Complaints of the Martyrs.
- { Fearefull reuenge vpon the worl'd.
for shedding the blood of Gods
Saints.

Ver. 1, 2
3, 4, &c.

After, I beheld when the Lambe had opened ver. 1.
one of the seales, and I heard one of the foure
beasts say as it were the noise of thunder,
Come and see.

Now after all these former matters, *John* did very intently fixe his eyes vpon the Lambe, being now about to open and vncloase the first Scale of the booke; and all on the sudden hee was admonished and stirred vp by one of the Cherubins, that hee should draw neere and come vp, and take knowledge of these great and important matters, which were now to

be reuealed vnto him. And to the end that he might be throughly awaked, and stirred vp to attention in so waighy matters, it is sayd, that the voyce of the Angell which spake vnto him, was like the voice of a thunder: So that thereby *John* was throughly rouzed, fitted and prepared, to receiue these heauenly visions.

Therefore I beheld, and loe, there was a white horse, and hee that sate on him had a bowe, and a Crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

John keeping his eye steady vpon the Lambe, hauing now opened the first seale, doth in a vision see a white horse, &c.

By this white Horse, is meant the Ministry of the Word of God, and the first preaching of the Gospell by Christ and his Apostles, and the successors in the Primitive Church. *The white horse* is taken in this sense in the nineteenth Chapter of this Prophecie; where our Lord Iesus being vpon this white Horse, beateth downe all his enemies before him: For who is able to resist his word, and the ministry of it.

In the first Chapter of the Prophecie of *Zachary*, our Lord Iesus purposing to build

up his Church, being in a very ruinous estate after the captivity, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, and also for the punishment of the Babylonians, his enemies, and the enemies of his people. In the 45. Psalm the Church the Spouse saith thus to her beloved Husband Christ : *Gird the sword upon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the businesse of truth and of meeke righteousness, &c.* Psal. 45.

Now in all these places of the Scripture, wee doe plainly see, that when Christ goeth about either to preach his Gospell, or build up his Church, or to be reuenged on the enemies thereof, he is brought in on horsebacke.

And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new device of mans braine, but such a sense as other places of Scripture will very fully beare out.

Moreouer, if wee doe seriously consider, and deeply weigh the purpose and intentment of the holy Ghost in all this, it will not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time

time to the end of the World. For this Prophecie serueth to shew vnto Iohn the thing that must shortly come to passe.

Now, wee all know by blessed experience that the first estate of the Church did consist in the preaching of the Gospell by Christ and his Apostles : and therefore this must needs be vnderstood of that time and estate of the Church. For IESVS CHRIST is hee that sitteth vpon this white horse, that is, by the Ministry of his Gospell hee conquereth and subdueth the Nations vnder him.

There may be three reasons alledged why this Horse is sayd to bee of a white colour. First, because the Doctrine of the Gospell which was preached by Christ and his Apostles, was pure and sincere, being without spots and blots of errour and heresie. For the white colour in the Scripture doth signify purity, sincerity, innocency, ioy, glory, and beauty.

Secondly, because the doctrine of Christ and his Apostles, was full of ioy and comfort : As it is sayd of *Samarita*, after *Philip* had set the Gospell abroach there, that there was great ioy in that City.

Thirdly, because the Ministry of Christ and his Apostles, was very glorious and

bea

beautifull, as it is written : *How beautifull are the feete of them which bring the glad tidings of peace! &c.* And againe, *with thy comely beauty ride on prosperously, for the businesse of* Psal. 45: *truth. &c.*

If any man demand a reason of Christs sitting on horse-backe, and riding forth on horse-backe: I answered, that it doth fitly represent that marvellous swiftnesse wherewith the light of the Gospell should bee carried and spread, not onely throughout all *Judea, Samaria, & Galile,* but also throughout all the Kingdomes of the world. For is it not a wonder, to consider how swiftly, and as it were on horse-backe, and also how farre over the heathen nations, within a few yeeres after Christs ascension, the doctrine of the Gospell was preached, and of multitudes embraced? Hee rode forth indeede prosperously and swiftly vpon this white Horse, when the Ministry of this Gospell, for the businesse of truth, and of meeke righteousness; and his right hand wrought fearefull things, as saith the Psalmist.

Moreover, it is here said, that *Iesus Christ* with a bow in his hand. And in the 25. Psal. from whence it seemeth all these phrases and speeches are borrowed, hee is sayd to haue

Sharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bowe and arrowes doe signify the piercing power of the Gospell, whereby the World hath beene subdued vnto Christ. For, all the arrowes of the Gospell which Christ shooteth out of this bowe, which is euen the tongue of his Ministers, doe sticke in the hearts of men; yea they pierce into all the secret places of the soule. For the Ministry of the Gospell is lively, and mighty in operation, sharper then any two-edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart.

Heb. 4.

Heere is yet further mention made of the Crowne which was giuen vnto Christ, and that he went forth conquering that hee might overcome.

This Crowne signifieth the victory which hee getteth ouer the World with his bowe and arrowes. For the Psalmist sayth: *By the sharpe arrowes in the hearts of the Kings enemies, the people shal fall vnder thee.*

Wee reade in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shot thorow with this bowe

and these arrowes, and did fall vnder him, Wee read of many other, at other times, and in other places. For the Apostle saith plainly, that *the weapons of our warrefare are not carnall, but spiritual, mighty through God to cast downe bolds, casting downe the imaginations: and euery high thing that is exalted against the knowledge of God, and bringing in to captiuitie euery thought to the obedience of Christ.* 2 Cor. 10.

Thus wee see how Christ and his Apostles and all their true successors, riding vpon this white Horse, which is the Ministry of the Gospell, haue gone ouer all the world, conquering and overcoming.

I am not ignorant that some doe expound this otherwise: but my purpose is not to meddle with other mens opinions and iudgements, but to set downe that which God hath giuen to mee to see, and which in mine owne conscience and perswasion, I suppose to be the truth; referring all to the iudgement of the Church, and such therein as are indued with the Spirit of God. For, *the spirit of the Prophets is subiect to the Prophets.* And bee it knowne vnto all men, that my chiefe endeauours throughout this whole booke, shall be to seeke the sense that is, and

not the fense that is not : to meddle onely with truth, and let fallshood goe.

er. 3.

And when Hee had opened the second Seale, I heard the second beast say, Come and see.

As before at the opening of the first seale, so now againe at the opening of the second seale, *John* is called vpon by another Angell to giue attention : and so afterwards at the opening of the third, and fourth seale. Wherein wee may obserue the heauinesse and drowfinesse of mans nature in all heauenly things, which is euermore ready to sinke and fall asleepe, except it be awaked by many meanes, and stirred vp by speciall grace.

ver. 4

And there went out another horse that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another : and there was giuen vnto him a great sword.

This red Horse representeth the cruell persecution, and bloody Warres, which followed the preaching of the Gospell. For the red colour in the Scripture doth note blood, cruelty, and Warres. The rider vpon this Horse is the Diuell himselfe : for who but hee and his instruments delight in bloud, persecution, and yarres? He hath

power

power giuen him to take peace from the earth (for hee could haue no power, except it were giuen him:) and to this purpose a great sword was giuen him, to murder and kill withall.

And all this is to be vnderstood of the state of the Church vnder the ten great persecutions, raised vp against it by the persecuting Emperours, *Domitian, Traianus, Nero, Antonius, Decius, Dioclesian, Maxentius, Licinius*, and other cruell tyrants, euen vntill the time of *Constantine the Great*. Stories doe report, that these cruell persecutors did in most sauge and horrible manner, torture, torment, and shed the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, vnder the preaching of the Gospel, was ioyfull and peaceable; So this second estate of the Church, vnder such outrageous persecutions, was troublesome and tragicall; and yet for all that, in the midst of all these swords, bloud and flames of persecution, the Church did still preuaile and increase. For the bloud of the Martyrs is the seede of the Gospel. And the Church of ten times being sowne in bloud, yet springeth vp, and groweth in bloud. And as for the

cruell and bloud-sucking Emperours, which could not endure the light of the Gospell, but strove by tyranny to suppress it; the iust God which taketh vengeance of all iniquity, and specially of the persecution of his children, was euen with them well inough for hee gaue them ouer, some to be slayned in the warres, some to be tortured with horrible diseases, some to be poysoned, some to be murdered, and some to murder themselves. Thus did God the auenger shew himselfe from Heauen, as the Stories report, and came home to the full these bloud-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all Nations.

verse 3.

And when hee had opened the third seale, he heard the third beast say, Come and see. Then I beheld, and loe a blacke horse, and bee that sate on him, had ballances in his hand, &c.

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mourning full and sad colour: and what maketh more pensiuie and sad then famine, and extreme hunger? For it is a thing intolerable, and therefore the holy Ghost sayth; *They be better that are killed with the sword, then they*

Lam. 4.9.

that dye of famine. Hee that sitteth on this horse, hath a ballance in his hand, which signifieth great penury and scarcety of all things, but especially of victuall: insomuch, that men must bee pittanced and stinted in their victuals, and their bread and drinke must bee deliuered out by waight and measure, as it sheweth in strait and sore sieges of Cities, when victuals waxe scarce. This is it that God threatneth in *Leuit. 26.* and *Ezec. 4. 5.* *That hee would break the staffe of bread, and that ten women should bake in one oven, and deliuer bread by measure.* verse 6.

Now to declare the grieuousnesse of this famine, a voyce commeth from the Throne and from the Angels, that a *measure of wheat should bee for a penny, and three measures of barley for a penny*: the measure here spoken of, is a *Chenix*, which some Writers say, was so much as would serue a man for bread-corne for one day: And the *Romane penny vnder Domitian*, was alwayes seuen pence of our money. And at that time the labouring man did worke for a penny a day, which would doe little more then buy him bread-corne. How then should his wife and children doe? Whereas it is sayd: *Woe and Oyle hurt thou not.* I take that it should rather

ther bee translated, *In Wine and oyle*; he shall not doe vniustly: as the word will beare it. And the sense is, that in the state of course and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreme scarcity.

Now all this is to be vnderstood of that most grieuous famine which wee reade to haue beene about the yeere of our Lord, 316. and sundry times afterward. And all this for the contempt of the Gospell preached by Christ and his Apostles vpon the white horse; and the murdering of Gods Saints, by him vpon the red Horse, and his instruments. So grieuous and fearefull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and make them with sorrow enough to feelee the punishment of the Gospell reiected.

er. 7. *And when hee had opened the fourth seale, he heard the voice of the fourth beast say: Come and see.*

er. 8. *And I looked, and behold a pale horse, and his name that sat on him was Death, and he followed after him, &c.*

This pale Horse signifieth the pestilence

and other contagious diseases, which God most iustly brought vpon the world for the contempt of the Gospell, and the murdering of Christ and his Apostles. And as I noted before out of the Scriptures, that when God commeth either in mercy or Iudgement, hee is sayd to come on Horse-backe, to note his expedition and swiftnesse, both in the one and the other: so, as before, Christ is vpon the white Horse, the Diuell vpon the red Horse, famine vpon the blacke Horse: so here death and hel are sayd to be vpon the pale Horse: for pestilence and death maketh men look pale: but being dead, he sayth Hell followed. For assuredly Hell doth alwayes follow the death of the body, excepting those onely whom Christ hath deliuered from Hell and damnation by the the power of his death.

Thus then it is: the red Horse with bloud, the blacke Horse with famine, the pale Horse with pestilence, haue power giuen ouer the fourth part of men to murder, kill, and slay; as all stories doe shew, that for the reiecting of Christ and his Church and his Gospell, these plagues were carried as it were on horse-backe, ouer a great part of the world. Now as touching this famine and pestilence which fell out vpon the opening of the

the third and fourth seales, they are to be referred vnto those times especially, wherein the Hunnes, Goaths and Vandals, and other barbarous Nations which were the wasten of the world, did waste and decaye the Roman Empire both farre and neere. Where vpon grew this famine, scarfitie, and pestilence, and strange diseases heere spoken of, about some 300. yeares after Christ, and somewhat more.

And when hee had opened the fift Seale, I saw under the Altar the soules of them that were killed for the word of God, and for the testimony which they maintained, &c.

Heere is discovered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For where as it might be demanded, what became of all those heapes and multitudes of men which were slaine for the testimony of Iesus in the ten persecutions: it is heere answered, That they were vnder the Altar. *John in a vision seeth them under the Altar.* That is, vnder the mercifull protection of Christ in Heauen, who for them and for vs all, was made both Altar, Priest, and Sacrifice. This Altar, *Christ, is after ward called the golden Altar, which is before the Throne of God.* So then

is cleere, that the soules of the Martyrs were with Christ in glory. For he saith to his disciples : *Where I am, there shall you be also.* And in another place hee sayth : *If I were lift up from the earth, I will draw all men unto mee,* that is, *al beleeuers*. Then it followeth, that the soules of these iust & righteous men were in Paradise, and in *Abrahams* bosome which is the very Port and Hauē of saluation. For although the persecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their soules. as our Lord Iesus affirmeth.

John 14 3

loh. 12. 32

And they cryed with a loud voyce, saying: How long, Lord, holy and true, doest thou not iudge and auenge our blood on them that dwell vpon the earth?

ver. 10.

Heere we see plainly, that the soules of the Martyrs doe very vehemently cry for vengeance vpon these cruell Tyrants which shed their blood. Moreouer, they cry for it speedily, and seeme to bee impatient of delay. But it is to be obserued, that they doe not this in any hatred, or priuate desire of reuerge, in respect of any wrong or cruelty shewed to them; but in a very loue and burning zea'e of the Kingdome and glory of Christ, and whatsoeuer desire they haue, it is wholly

wholly to that end. Wherefore they are here
vnder a figure brought in crying for vengeance,
rather to expresse what iudgement God
tarrieth for the cruell persecutors, then
to shew what minde they beare towards
them. For it is indeede their cause that cry-
eth for vengeance. And as *Abels* blood : so
their blood cryeth aloud in the eares of the
Lord of Hosts for reuenge.

Moreouer, wee may not imagine or gather
out of this loud crying of the Martyrs in
Heauen, that they haue any disturbance,
impatience, disquietnesse, or any discon-
tentment there. But this they doe in a fer-
uent desire of that fulnesse of glory, which
they assuredly hope for and looke for in con-
summation of all things, when both their
soules and bodies shall bee ioyned together.

ver. 11. *And long white robes were giuen vnto euery
one; and it was said vnto them, That they
should rest for a little season, vntill their
fellow seruants and their brethren which
should be killed, euen as they were, were ful-
filled.*

These white robes doe signifie that ho-
nour, glory, and dignity, whertunto not onely
the Martyrs, but also all other faithfull belee-
uers are aduanced in the chambers of peace:

or so white Robes are to bee vnderstood in
andry other places of this booke. And this
both plainely proue, that the Martyrs were
now in glory with Christ.

Now, as concerning the answer to their
complaint and cry, it was this, That they
should be content, and haue patience for a
little season, (for the time remaining, to the
end of the World, was but as a day with
God, and as a moment in comparison of e-
ternity :) and the reason of the delay is yeel-
ded, which is this ; that there were numbers
of others, their brethren in the World,
which should bee martyred and slaine for
the truth, as well as they, vnder the great
Antichrist of *Rome*, and the bloody Turke,
at and vpon the opening of the seuenth scale.
And therefore in consideration that the most
wise God had decreed and fore-determined
with himselfe in most secret and hid counsell,
to bring multitudes of others to glory by
the same way and meanes that themselues
were brought, that therefore in the meane
time, being so short a time, they should rest
satisfied and contented. And heere by the
way, wee see what stayeth the comming of
Christ vnto iudgement; namely this, that
the number of the Martyrs and Saints, and all
such

such as hee hath chosen vnto life, are not yet accomplished.

ver. 2. 13.

14.

And behold when hee opened the sixth Seale, and loe, there was a great Earth-quake, and the Sunne was as blacke as sacke-cloth of haire, and the Moone was like blood.

And the starres of Heauen fell vnto the earth as a fig-tree casteth her greene figges, when it is shaken of a mighty winde.

And Heauen departed away as a scrole when it is rolled, and euery Mountaine and Ile were moued out of their place.

Vpon the opening of the sixth Seale, very dolefull and fearefull things doe follow. As earth-quakes, the darkning of the Sunne, the obscurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remoouing of mountaines and Ile out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the earth, which are all, things very terrible and fearefull to behold: and all these doe represent and figure out vnto vs the most fearefull tokens of Gods high displeasure and most heauy indignation against the wicked World. Very grieuous things fell out vpon the opening of the second, third and fourth seales: but they are farre more grie

grievous which follow vpon the opening of this sixth seale: for this sixth Seale containeth an aggravation and increase of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the blood of the Righteous doth shew himselfe from Heauen, and declare his wrath in more fearefull manner then before, euen to the great astonishment of all the creatures in Heauen and Earth. So horrible a thing is the shedding of the blood of the Christians. For now wee see plainely, that God heareth the cries of his Martyrs, and commeth as a Gyant, or an armed man, to take vengeance of all their enemies, For, *Precious in the sight of the Lord is the death of his Saints*: and hee is much moued with the cry of their blood, as here wee see. And therefore now threatneth to hold a generall Assize, wherein hee will make inquisition after blood, and arraigne and condemne all such as are found guilty thereof: according as the persecuting Emperours and many others did finde and fee by wofull experience. For, if God be angry but a little, who may endure it?

Now although the Stories doe report, that in those dayes, which was about 300. yeeres after Christ, there were many great and feare-

psal. 116
15.

fearefull Earth-quakes in diuers nations and Cities of the World: yet it is apparant, that the Earth-quake here spoken of, cannot be taken litterally, nor any of the rest here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that ever the Sunne was as blacke as sacke-cloth of haire; or the Moone turned into blood; or the Starres fell from Heauen; or the Heauens rolled together like a scrole; or that Mountaines and Ilands were mooued out of their places. Therefore of necessity all this must bee vnderstood metaphorically; that is, that God did. In so strange and fearefull a manner manifest his wrath from Heauen by tumults, commotions, seditions, and alterations of Kingdomes, as if these things of the Sunne, Moone, and Starres, had beene visibly represented to the eye. An Earth-quake in this booke, and other bookes also of the Scriptures, doth by a borrowed speech signifie commotions of Common-wealths, troubles, tumults, vprores, and great alterations of States and Kingdomes. The darkening of the Sunne, Moone, and Starres, and rolling together of the Heauens, doe by a metaphor in the Scripture, signifie the wrath of God; which they being not able to endure,

are sayd here to blush at, to couer themselves, to hide themselves, to be ashamed of themselves, to remoue out of their places, no more to doe their office, &c. For as birds do hide themselues, and thrust their heads into bushes, when the Eagle commeth abroad: And as all Beasts of the Forrest doe tremble and couch in their dennes, when the Lion roareth: And as that subiect doth hide himselfe, and dare not shew his head, with whom the King is displeased; So here it is said, that the whole earth doth tremble, and all the celestiall creatures are amazed and confounded with beholding the angry face of God against the world, in so much that they doe as it were draw a canopy ouer them, hide themselves vnder a cloud, and farcease to doe their offices.

The darkning of the Sunne and Moone, is taken in this sence in the second of *Ioel*, and also in the second Chapter of the Acts of the Apostles. For there God promising and foretelling, that in the last dayes hee would abundantly powre forth of his Spirit vpon all flesh (which is to be vnderstood of the plentifull preaching of the Gospell in the Apostles time, and the abundance of grace that was giuen with the same) addeth, that

AAs 2.

for the contempt of so great grace and mercy, hee would shew wonders in Heauen above, and tokens in the earth beneath. Bloud and fire, and the vapour of smoke; the Sunne shall be turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth expound it, that God from Heauen will shew such apparant signes of his wrath against the world, that men should be lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romanes.

Euen so here, vnder the opening of the sixth seale God doth threaten, That for the murdering of his Sonne Christ, and his Apostles, and innumerable Christians, hee would bring strange iudgements and extraordinary calamities vpon the world, according as all stories doe shew, that those times were full of bloodsheds, commotions, famine, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the Stars from Heauen, are sometimes in this booke put

the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the Church from their sincerity and zeale. But in this place the circumstances will not beare that sense: First, because here the darkening of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the Heauens, and the mouing of Mountaines and Ilands of their places; which argueth a most horrible confusion, of all things. Secondly, because afterward in the eight chap, hee doth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that Chapter, as his proper place. Thirdly, because the Kings and Captaines of the earth here immediately mentioned, would neuer haue bin cast into any such perplexities and horrors vpon any corruption of doctrine and the ministry, as here wee reade of. For commonly men are not any whit touched or mooued with that, or such like things. Last of all, because the scope and drift of the holy Ghost, vnder the opening of this sixth Seale, is to describe corporall, not spirituall; visible, not inuisible iudgements. For he doth orderly and of purpose handle them in the next Chapter.

cr. 15,
6, 17.

Now, whereas it is sayd in the last three verses, that *the Kings of the earth, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man hid themselves in dennes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, Fall on vs, &c.* the sense and meaning of all is this, that these visible iudgements should bee so horrible and extraordinary, that all sorts of men then liuing vpon the face of the earth, should euen with themselves buried quicke, or that they might run into a mouse-hole, or awger-hole, to hide themselves from the wrath of the Lamb. For being both outwardly terrified with these sensible iudgements, and inwardly gripped and tormented with the fury of their owne consciences, they were at no hand able to endure it.

CHAP. 7.

THis Chapter doth wholly appertayne vnto the opening of the sixth Scale. It sheweth generally, how God in the midst of all the broyles which hapned vnder the opening of the sixth scale, yet did preserve his owne Church, and mercifully

fully provide for his owne people.

This seventh Chapter may very fitly bee divided into three parts.

First, it sheweth, that as God did most fearefully punish the World with visible and sensible Iudgements, as we haue heard before: So now hee would set vpon them with inuisible and spirituall plagues, which are of all other most grievous and intolerable.

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed vnder the opening of the first Seale, the state of the Church triumphant in the Heauens; namely, that it is sealed and set in safety from all dangers.

ver. 2, 3,
4, &c.

Thirdly, it sheweth the blessed and happy estate of all Gods elect, and their fervent prayes and zealous worship of God, who thus mercifully did provide for their security in the midst of greatest perils and extremities.

ver. 10,
11, &c.

And after that, I saw foure Angels stand in the foure corners of the earth, holding the foure winds of the earth, that the Windes should not blow on the earth, neither on the sea, neither on any greene tree.

ver. 1.

These foure angels are angels of darknesse, or foure diuels; which is proued by this reason, that they hold the 4. winds frō blowing on the Earth: that is, stoppe the course of the Gospell, which is a spirituall plague.

They are sayd to stand vpon the foure corners of the Earth, because power was giuen them to plague, not some one or two Countries, but the Vniuersall World, both East, West, North, and South.

The blowing of the winds doth very fitly represent the preaching of the Gospell, and that heavenly inspiration and breathing of the Holy Ghost which goeth with it. Wind is so taken, *Ioh. 3.* where our Lord Iesus sayth, *The wind bloweth where it listeth, &c. So is euery man, that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in these words; *Arise, O North, and come O South, and blow on my garden, that the spices thereof may flow out.* Where it plainly appeareth, that the Church craueth the inspiration of the Spirit, that her fruites may abound: For what canbee meant by these winds which shee wisheth to blow vpon her garden, but the breathings of Gods Spirit and Word? It followeth then, that if the blowing of the winds in the Scriptures doe signifie

the breathing of Gods grace, and holy Spirit, that the stopping of the winds by a reason of the contraries, doth here signifie the stopping of the same, and the deprivation of all heavenly blessings. So that it is cleare, that a spirituall plague is heere represented, which also is the more apparant, because heere is such speciall promise and care had for the Churches safety, that it might not be infected with this spirituall contagion. Now all this doth plainly fore-prophecie, not only the stopping of the course of the Gospell: but even the utter taking of it away from the World, for their great contempt thereof, and the horrible murthering and massacring of all the true professors of it: according as it came to passe afterward in the prevailling first of Heresies, and afterward of the Popish and Mahometish Religion, as in the two next Chapters following shall playnely appeare.

And I saw another Angell come up from the East, which had the Seale of the living God, and hee cried with a loud voyce to the foure Angels, to whom power was given to hurt the earth and sea, saying: Hurt yee not the earth, neither the sea, neither the trees, till we have sealed the servants of God in their foreheads.

This Angell is Iesus Christ, who by the Prophet is called *the Angell of the covenant*. That Angels doe represent and sustayne the person of Christ their head, is so common and vsuall a thing in the Scriptures, that I shall not neede to stay in it.

That this Angell is Christ, it doth plainly appeare by the things heere attributed vnto him, which can agree to no other. First, in that hee hath *the Seale of the living God* (which is the spirit of adoption) to set vpon all the elect, for hee is the onely keeper of this great Seale, and this priuy Seale. He onely hath authority to set it vpon whom he will.

Secondly, because hee is sayd *to come vpon from the East*: that hee is the onely Sunne of righteousnesse, which ariseth vpon his Church euery morning, and with his bright beames expelleth all darknesse from it: According to that of *Zacharias* in his propheticall song: *Through the tender mercy of our God, the day spring from on high hath visited vs.*

Thirdly, because hee holdeth a souerainty and command ouer the Diuels: for hee chargeth them heere to stay their hands from doing any hurt, till hee had prouided for his elect.

Whereas

Whereas it is said, that power was given to these Diuels to hurt the earth, the Sea and Ver. 2.
 that is, the number of Reprobates, we may note, that the Diuels haue no absolute power, but onely by permission: as appeareth Job 1.
 in this, that they could neither touch Job, nor enter into the heard of Swine without licence.

Whereas it said, Till we haue sealed the ver. 3.
 seruants of our God in their foreheads, it doth plainly shew that the punishments of the wicked are deferred till prouision bee made for the Elect. The flood came not upon the old World, till Noah and his family were re-
 ceined into the Arke. The Angels destroyed Sodom, till Lot was set in safety. The plaguing Angell spared the first borne of Egypt, till the posts of the Israelites houses were sprinkled with the blood of the Paschall Lambe. The sixe Angels sent to destroy Ie- Ezec. 9.
 rusalem, are charged to stay the execution, till the seruants of God were marked in their fore-
 heads.

All these examples doe manifestly declare what tender care the Lord in all ages hath had of his owne people, that they might bee deliuered and set in safety in the midst of all extremities. Euen so heere wee see that
 God

God is very carefull, that his owne children might not be infected with those damnable heresies which now already vpon the stopping of the course of the Gospell began to be hatched, and afterward did spring and grow vp in the Church, both thicke and three-fold.

And I heard the number of them that were sealed, and there were sealed and hundred forty and foure thousand of all the Tribes of the children of Israel: Of the Tribe of Iudah were sealed twelue thousand, &c.

Now Iohn heareth the number of them that were sealed; and hee reckoneth vp the whole Church militant, consisting both of the Iewes and Gentiles: Hee saith, that of the Church of the Iewes there were sealed 144000. Wherein hee putterh a certaine number for an vncertaine, and a definite number therewithall also for an indefinite; for his meaning is not that there were iust so many, and neyther moe nor lesse sealed: but the number doth arise of 12 times 12. in that hee saith, of euery Tribe twelue thousand: for twelue times 12. thousand make an hundred forty and foure thousand. Neyer yet may wee thinke, that of euery tribe there were an equall number sealed, not moe nor lesse of

the Tribe then another, but this number of
twelve, is vsed as the perfect and full num-
ber; in as much as the Church of the Iewes
was founded vpon the twelue Patriarkes:
into which our Sauour had respect, when
he gathered the dispersed and lost sheepe of
the house of *Israel*, he chose twelue Apostles.

Now heere wee are to obserue, that not-
withstanding the horrible persecutions and
calamities which fell out vpon the opening
of foure of the Seales, yet God had his
Church euen of the Iewes, which in the
iudgement of reason, a man would haue
thought long ere now, had beene vtterly ex-
tinct and abolished. But the Apostle sayth:
God hath not cast off his people which hee had Rom. 11.
chosen: that is, vtterly cast them off.

It is therefore a most sure and certaine po-
sition in diuinity, that God hath alwayes his;
that is, in all ages, in all times, in all places, in
all Countries, euen in the midst of all trou-
bles and flames of persecution, yet God
hath his hid and inuisible Church euen vp-
on the face of the earth. As it was in the
dayes of *Elias*. As was in Christs time, when
the Shepherd was smitten, and the sheepe scat- 1 Ki2. 19.
tered. And as it was in the dayes of the 18.
great Antichrist, as afterward wee shall see.

More-

Moreover, it is to be observed, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Levi* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Judges, (what time they first fell into it) even unto the Captivity. This Tribe is also omitted in the Catalogue of the Tribes mentioned 1. Cor. chap. 2, 1, 4, 5, 6, 7. Then the reason of this omission, is first their unworthinesse: And secondly, that there might be place and room for the Tribe of *Levi* to be taken in; which in this Catalogue for singular reason, and a speciall mystery might be omitted. For, although the Tribe of *Levi* had no portion or inheritance among the other Tribes in the earthly *Canaan*; yet now the Priesthood being transferred unto Christ, the Holy Ghost doth expressly affirme, that the Tribe of *Levi*, as well as the others, hath his part and portion in the heavenly inheritance, and the celestiall *Canaan*.

After these things, I beheld, and loe a great multitude which no man could number, of all Nations, and Kindreds & people, & tongues stood before the Throne, and before the Lamb.

Lambe clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voyce, saying, Saluation commeth of God, &c.

This is to be vnderstood of the Church of the Gentiles, and they are said to be an *innumerable multitude of all Countries and Nations*. For although the Church of God in respect of the Reprobates is very small, and as a handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of *Adams* cursed race, God hath chosen many thousands to life.

And here still wee are to obserue the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did inuade the Church in the preuailing errors and heresies: yet *John* heareth and seeth such an huge number sealed vp to saluation, through *CHRIST*, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are here said to have *long white Robes*, in token of their purity and innocency; and *Palmes in their hands*, in signe of their victory ouer the world, flesh, and the diuell. For Palmes in ancient time were ensignes and badges of victory.

After

ver. 10,
11, 12.

After this, is set downe how the whole Church of the Gentiles doe praise and worship God freely, acknowledging saluation to be onely of him through Christ. And the Angels of Heauen doe applaud, subscribe and say *Amen* to the same, as we haue heard before in the fourth Chapter.

The foure beasts are heere mentioned againe, whereby is meant the Angels, both because they are sayd to haue wings; Chapter 4. which agreeth to none but Angels, *Ez. say. 6.* and also because they are expressly named and intepreted to bee the Cherubims, *Ez. 10.*

ez. c. i.

zach. i. 8.

If any man muse why the Angels should be called Beasts, let him bee resolued with these foure reasons. First, because they are compared to beasts before, as the Lyon, Calfe, &c. Secondly, because *Ezechiel* called them so, in as much as they draw Gods Chariot of triumph. Thirdly, because the Prophet *Zachary* compareth them to red, speckled, and white Horses. Fourthly, because the same Prophet calleth them Gods Coach-horses, and the multitudes and societies of them, hee calleth Gods Chariots, which came out of two mountaines of brasie: that is, they went forth at his decree (which

stan-

standeth as fast, and vnremoueable as a Mountaine of Brasse) to comfort and deliuer his Church out of the captiuitie of *Babylon*, and also to succour and helpe the remnant which were left behinde in *Iudea*. Now in the Prophets, these Chariots and Chariot-horses are sayd to carry the Almighty most swiftly throughout all the world. And therefore in *Zachary* it is said of the Angels: *These are they which goe thorow the whole world.* In *Ezechiel* it is said, *that the beasts ran, and returned like lightning.* And againe, *that they sparkled like the appearance of bright brasse: and the wheeles of Gods Chariots were moued with inconceineable swiftnesse, euen as fast as the Angels did flye.* Let these reasons and Scriptures then satisfie vs touching this, that the Angels are called beasts. After all this, one of the 24. Elders asketh *Iohn* what they were, and from whence they came, which were thus arraied in long white Robes. Which question is asked of the Elder, not as being ignorant thereof; but to stirre vp *Iohn*, being ignorant, to enquire of the matter, that he might instruct him therein. And therefore when *Iohn* confessed his ignorance, desiring to be instructed therein, the Elder telleth him the whole matter; namely, *that they*

Zac. 1. 10.
Ezc. 1. 14.
ver. 7.

ver. 13.

ver. 14.

they were such as were, come out of great tribulation. For none can enter into life, but through many afflictions: as the Apostle saith.

ver. 15. 16.

Alas this againe, the militant and visible Church described and set forth, not according to the present state, but according to that which

ver. 16 17

to come: for they are heere spoken of, as they were already in the possession of Heaven, and that for the infallible certainty and assurance thereof. Therefore the Apostle saith, that *even already they doe sit together in heavenly places.* And here they are said to be in the presence of the Throne of God, &c. to have hunger and thirst no more, &c. to have all teares wiped from their eyes, and to be led by the Lambe unto the Fountaines of living waters. All which doth very plainly and plentifully expresse that infinite glory and endless felicity which is prepared for all the true and faithfull worshippers of God. Many good lessons and obseruations might be gathered out of all this: But I doe of purpose omit them, because in this worke I do chiefly and almost altogether ayme at interpretation, therein also studying breuity, formancie and plainnesse.

CHAP. 8.

VWe haue heard out of the seuenth Chapter, how the diuels and their instruments, the Romane Emperours, did stoppe the course of the Gospell. Now in this Chapter wee are to heare the wofull effects of the stopping thereof, which was the springing vp, and preuailing of manifold errors and heresies in the world. So that the principall scope and drift of this Chapter is to shew, that God for the contempt of his Gospell, and great indignities offered to the true professors thereof, did giue vp the World to blindnesse, to error, to superstition and heresie: and as the Apostle sayth, *Because they receiued not the loue of the truth, therefore God sent them strong delusions, that they should belceue in lies.* For as before wee haue heard how the world was most fearefully punished with externall plagues and iudgements: So heere wee are to vnderstand how the same was punished with iudgements spirituall and internall, as formerly hath beene sayd vpon the stopping of the foure winds. For although that spirituall plague was very great, yet these

2 Thes. 2

spirituall plagues which follow vpon the opening of the seventh seale, are farre greater. For now wee are to heare and vnderstand, not onely of the errors and heresies, where by a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe vp into his cursed chaire, and to take possession thereof; but also wee are to vnderstand of his very tyranny and Kingdome it selfe; and also of the Kingdome of the Turke, and the last Iudgement. For the things contained vnder the opening of the seventh Seale, doe reach vnto the end of the world. For the booke sealed with seven seales, containeth all the whole matters which were to be reuealed.

This Chapter containeth foure principall things, as it were the foure parts thereof.

First, the reuerent attention and silence, with admiration which was in the Church at and vpon the comming forth of this most horrible vengeance.

Secondly, before the execution of these most execrable plagues, the Church is remembered and set in safety with all her Children, by her great Mediator Christ Iesus.

Thirdly, the execution of this vengeance, which

ver. 1, 2, 3,
4, 5, 6, &c.

which commeth forth at the blowing of the seven trumpets by seven Angels.

Fourthly, the vengeance it selfe contained in the preuailing of errour and heresie : the falling away of the Pastors of the Church, and the vniuersall darkenesse that followed thereupon.

And when hee had opened the seventh Seale, there was silence in Heauen aboue halfe an houre.

By Heauen in this place hee meaneth not the Kingdome of glory after this life : but by Heauen is meant the Church heere vpon earth : as it is so taken, Chap. 12. Verse 1. and Chap. 14. Ver. 2. There may be three reasons yeilded, why the Church is called Heauen.

First, because the birth thereof is from Heauen ; for it is borne of God.

1 Ioh. 5.7

Secondly, because the inheritance thereof is from Heauen, and therefore is called, *The inheritance of the Saints.*

Col. 1. 12
Phil. 3. 20

Thirdly, because the conuersation thereof is in Heauen, as the Apostle saith.

To this may bee added, that our Lord Iesus in his Gospell doth so often call his visible Church *the Kingdome of Heauen* by a *Trope*, because CHRIST beginneth

Mat. 13.

his raigne in the faithfull therein, whom afterward hee translateth actually into the very Kingdome of glory. By silence here is meant the great attention of the Church, because great things were now at hand. For now vpon the opening of the seuenth Seale, far greater matters are threatned then any before: and therefore the Church doth listen vnto them in deepe silence, and as it were in horror and trembling through admiration: for now there appeare such dreadfull iudgements of God, to bee executed vpon the earth, that all the heauenly company are astonished and amazed to behold it, and doe as it were quake and tremble to thinke vpon it. For as when heavy newes commeth downe from the Prince, to bee proclaimed in open markets, all good subiects doe listen and giue eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters, and to make good vse of them. I know right well, that this Verse is far otherwise interpreted of some: but I take this to be most sound, and simple, and best agreeing to all that followeth: for the next Verse

ioyned

joynd vnto this by a coniuñction copulative, to note a coherence of the matter, and to draw the sense together : for hee sayth, *And I saw seuen Angels, which stood before God, and to them were giuen seuen Trumpets,* Ver. 2.

These seuen Trumpets signifie that God would proceed against the World in fearefull hostility, and come against it as an open enemy vnto battell, proclaiming open warre against it, as it were with sound of Trumpet and Drumme, setting vp the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which onely moued with the signes of Gods wrath, when as all others sit still in security, as the Prophet *Zachary* saith in a like Chap. case.

To stand in this place, signifieth to administer, as it is sayd of the Priests and Leuites, that they stand before God, and before the Altar, that is, minister. So heere the Angels doe stand before God, as ready to administer and execute these Iudgements. For they are ministring spirits, and heere they doe sound the alarm at the commandement of God. These Angels are propounded as seuen in number, because it pleased not God at once to powre downe his wrath vpon the rebelli-

Sa. 24. 16

ous World, but at diuers times, and by piece-meale. Whether these were good or bad Angels, it is not matterial to dispute, seeing God executeth his iudgements, both by the one and the other.

Moreouer, it is specially to bee obserued, that the blowing of these seuen Trumpets, doe all belong to the opening of the seuenth seale, are as it were the seuen parts thereof; for the things which fall out vpon the blowing of these seuen Trumpets, doe reach euen vnto the last Iudgement, as the Angell sweareth, Chap. 10. 6. 7.

ver. 3.

Then another Angel came, and stood before the Altar, hauing a golden Censor, and much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altars, which is before the throne.

Wee heard before, that when the course of the Gospell was stopt by the diuell and his instruments, yet God was very carefull for the safety and sealing vp of his owne seruants: so likewise wee are now to heare of the like care and prouidence: for now, that errours and Heresies were to be sowne in the World, whereby many were corrupted: and that Hce himselfe from Heauen doth proclaime open enmitie against the desce-

ser

fers of his Gospell, by giuing them vp to blindnesse and error; he doth double his care and prouidence to all his faithfull worshippers. For heere we doe plainly see, that the Church hath a mediator, and that hee which keepeth *Israel*, neither slumbreth nor sleepe-
 peth, And therefore when the wrath of God doth most of all breake forth vpon the world for the contempt of his graces, yet the Church is remembred, and set in safety, with all her children. For her prayers come vp before God, and are accepted through the mediator. And this is the sense and drift of this third verse.

By this Angell is meant Iesus Christ, the Angell of the couenant, as wee haue heard before, who is not an Angell by nature, but by office.

It is manifest, that in the old law there was a golden Altar, and a golden Censur, on which the Priest did burne sweete incense before the Lord; which did figure the mediation of Christ, in whom the prayers of the Saints are accepted.

Now heere the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, where incense was offered at the Altar, which now is the sweete saueur of the death

of Christ, through whom both wee and all our sacrifices are seasoned and sweetned.

Who therefore is this Angell but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweete mediation of the Lord Iesus? What is meant by the smoake of the odours which with the prayers of the Saints went vp before God out of the Angels hand? Surely the sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might bee as sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might bee as sweete smelling sacrifices in the Nostrils of God. For as water cast into a fire, raiseth a smoake: so the teares of the faithfull besprinkled in their prayers, make them as sweete incense, acceptable to God through Christ. The summe of all is this, that in the midst of all these heresies, and those hellish troubles which should be raised vp by the Pope and his Clergy, the Turke and his armies, as in the next Chapter we shall see, the elect haue their prayers heard for their preservation by the merits of

CHRIST.

And the Angell tooke the Censor, and fil-

led it with the fire of the Altar, and cast it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Heere wee see how Iesus Christ taketh the Censor, and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for so the fire of the Altar is taken in *2 say*.

In this sense it is sayd, that our Lord Iesus should baptize with fire and the holy Ghost; that is, the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest vpon the Disciples, in the likenesse of clouen tongues like fire, wherevpon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because hee burneth out our drosse, purgeth the hearts of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the Church by her Mediator, so heere many heavenly gifts and graces are bestowed vpon her. For Christ casteth this fire of the Altar vpon the earth; that is, vpon his, dwelling in the earth.

Here.

Hereupon it is sayd, that there were voyces, and thundrings, &c. that is, all manner of broyles, tumults, vprores, slaughters, and diuisions. For after the Gospell was sounded forth in the Church by the power of the holy Ghost, the diuell is disturbed, and the World molested. And hence spring all these broyles and tumults, thundring and lightning: and wee must looke for such stirres after the preaching of the Gospell, while there is a World and a diuell.

Mat. 10.

34.

Therefore our Lord IESVS saith, *hee came not to bring peace into the Earth, but fire and sword, and to set a man at variance against his Father, and likewise the Daughter against her mother, &c.* For diuisions and ciuill dissensions doe alwayes follow the preaching of the Gospell; which thing is not yet simply in the nature of the Gospell of peace, but accidentally through the frowardnesse and corruption of mans nature, which will not yeeld vnto it, but most stubbornely rebellet against it.

10. 9.

Then the seven Angels which had the seven Trumpets, prepared themselves to blow.

Now beegineth this open warre to be proclaimed against the World, for their great vngodlinesse and rebellion against the truth.

So

the first Angel blew the Trumper, and there was Haile and Fire mingled with bloud, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

It were absurd to imagine that any thing in this Verse is to be taken literally ; seeing in the litterall Sense there was neuer any such matter. Therefore, of necessitie it must be expounded mystically, and allegorically. Therefore, by this Hayle and Fire mingled with bloud, is meant Errors and Heresies. For, as Hayle doth beate downe Corne, and destroy the fruits of the Earth ; Fire doth consume , and bloud doth corrupt and putrifie : So false doctrine and Herisie doth annoy, consume and corrupt the soules of men. For, it is sayd, that *all these things mingled together, were cast upon the earth*: that is, the Inhabitation of the earth, and the third part of the trees, that is, the numbers of men or a very great part of the World was corrupted. For trees, in the Scripture signifie men : and *all greene grasse was burnt* : that is,

Isa. 61.

the fresh fruits of grace did wither apace and dry vp: for as error and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the Heresies of *Sabellius*,

Ma-

Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Nouatus, Diodorus, Apollinaris, Pelagius, and many others which about this time, being foure hundred yeares after CHRIST, began to spring vp and grow apace.

And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became blond, &c.

Vpon the blowing of the second Trumpet by the second Angell, heere appeareth a great Mountaine burning with fire, whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church for the space of three hundred yeeres, being greatly fauoured of sundry Emperours and other great Potentates in the Earth, by meanes whereof, it continued and ouerspred so long. Also this may bee referred to other great and notable Arch-heresies: as that of *Donatus, Macedonius, Eutyches, Valentinus*, and such like: which all are heere compared to a mountaine for their hugeness and greatnesse, and to a burning Mountaine, because the Church was almost burnt vp thereby. For this word *Mountaine*, is sometimes in the Scripture

put for any let or hinderance to true Religion, as is errour and heresie, Zach.4.7. Luke 3.5.

Therefore it is said, that it *was cast into the Sea*, that is, these great heresies are cast vpon the World in Gods wrath and heauy indignation: for the Sea is put for the World: Chapter 4. Verse 6. Chapter 13. Verse 1. Chapter 12. Verse last: for as the Sea is full of Rocks, sands, firts, waues, stormes, and tempests: so it fareth with this present euill world.

Moreouer it is sayd, that the third part of the Sea became bloud: that is, all *Europe*, or some great part of the world was corrupted and infected with these great heresies. And hee sayth in the next verse, that *the third part of the ships were destroyed*: that is, a great number of mariners and ship-masters, as well as land-men were infected with these heresies, and dyed of them, and in them.

Then the third Angell blew the Trumpet, and there fell a great Starre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of waters.

Starres in this booke are put for the Ministers of the Gospell, as wee haue heard out of

of the first Chapter, and the reasons why
 Then followeth, that the falling of this Starre
 from Heauen, doth most fitly signifie and
 forth the declining and fall of the Pastors
 the Church, and their corrupting of the
 Doctrine : which is meant by the fresh
 uers, and pure Fountaines into which it fell
 This Starre hath his name of the effect : For
 it is called *Wormewood* : because through the
 fall of it, the sweete waters into which it fell
 were turned into bitternesse, and men dyed
 of them : that is, the doctrine was corrup-
 ted, which turned to the destruction of ma-
 ny,

ver. 12.

*And the fourth Angell blew the Trumpet, and
 the third part of the Sun was smitten, and the
 third part of the Moone, and the third part
 the Stars, so that the third part of them were
 darkned; &c.*

This darkning of the Sunne, Moone, and
 Starres, doth signifie that great darkening
 which was brought vpon the Church by
 such teachers as did dayly more and more
 degenerate.

Three things are generally to bee obserued
 in the blowing of these first foure Trumpets
 First, that the plagues here mentioned, are
 specially to bee vnderstood of spirituall
 plagues,

Secondly

Secondly, that there is a progeſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainly ſheweth, that although the Church was greatly annoyed and peſtered with theſe errours and heresies. yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errours and heresies which were caſt vpon the World, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were by ſtirrups) hoist and helpe him vp into his curſed Chaire.

By the Stories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold heresies which ſpring vp in the Church after the firſt three hundred yeeres, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet vp true Religion in his dayes.

Now after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantine*, *Julianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe meanes all things in the Church grew

grew worſe and worſe; yet this one thing
to be obſerved, that all truth of Religion was
not utterly extinct and put out, till the full
loofing of Satan, which was a thouſand
yeeres after Chriſt, as wee ſhall plainly ſee
when wee come to the 20. Chapter, concern-
ing the binding of Satan for a thouſand
yeeres. For ſure it is, that the maine prin-
ciples and grounds of Religion, continued in
the Church till this full loofing of Satan,
which was about the time of *Silueſter* the
ſecond, that Monſter, as afterward we ſhall
heare.

But now in the meane time, wee ſee what
hereties ſprung vp, what corruption grew
and increaſed more and more, what darkneſſe
began to ouer-ſpread a third part of the
world: and theſe things grew worſe and
worſe, euentill by theſe meanes the great
Antichriſt came to be poſſeſſed of his curſed
ſeat and Sea of *Rome*, which was about
ſome 600. yeeres after Chriſt.

ver. 13. *And I beheld, and heard one Angell flying
the miſt of Heauen, ſaying with a loud
voyce: Woe, Woe, Woe to the Inhabitants
the earth, becauſe of the ſounds to come
the three Angels which were yet to blow
trumpets.*

Because the iudgements which were to be executed hereafter, vpon the blowing of the next three Trumpets, were farre more dreadfull and horrible than any were before, therefore heere is a speciall Angell or Messenger of God, sent of purpose to giue warning thereof, and to proclaime openly in the Church three fearefull woes, which should come vpon the inhabitants of the earth; that is, all earthly minded men, as worldling, Papists, and Atheists, at such time as the next three Angels should blow the Trumpets.

The first of these three great woes, is to be vnderstood of the Papacy. The second of Turcisme. The third of the last Iudgement. As if he should haue sayd: Woe vnto the World, because of Popery. Woe vnto the World, because of Turcisme. Woe vnto the World, because of the last Iudgement. Woe vnto the World for Popery, because thereby men should bee punished in their soules. Woe vnto the World for Turcisme, because thereby thousands should bee murdered in their bodies by the Turkish Armies. Woe vnto the World, because of the last Iudgement, for thereby all worldlings should bee plagued both in body and
I soule

soule in hell fire for euermore.

Sith then these three last plagues which were to come vpon the world, are more fearefull and terrible than any of the other foure, no maruell though heere is sent of purpose a speciall messenger to giue intelligence thereof, that euery man might looke to himselfe, seeing such great dangers were at hand. And for this cause also it is said before, that there was silence in the Church for the space of halfe an houre.

CHAP. 9.

THe principall scope and drift of this Chapter, is to paint out both the Pope and his Clergie, and also the Kingdome of the Turke, and his cruell Armies. For having already set downe how a way and passage was made for the Pope to climbe vp to his cursed Chaire, by the preuayling of heresies, the falling away of the Pastors of the Church, and the great ouer-spreading of darknesse and ignorance: now hee commeth to describe the Pope in his full height and greatest exaltation, being now vntuerfall Bishop, and in full possession of his Seat and Sea of Rome, which was about some six hundred

red yeeres after CHRIST, as formerly
hath beene shewed. At what time Pope Bo-
niface obtained of the Emperour Phocas,
that murderer, which slew his Master Man-
lius the Emperour, that the Bishop of
Rome should be called the Vniuersall Bishop,
and the Church of Rome, the Head of all
Churches.

This ninth Chapter may very fitly be di-
vided into two parts: The first is a liuely de-
scription of the Pope himselfe, his King-
dome, and his Clergy. The second is a de-
scription of the Kingdome of the Turke, and
his most sauage Armies: so that this Chap-
ter is a full opening of the first two great
woes mentioned before, concerning the Pa-
pacy and Turcisme.

And the fifth Angell blew the Trumpet, and I Ver. 2.
saw a Starre which fell from Heauen, and to
him was giuen the key of the bottomlesse pit.

Warning was giuen before, that when
his fifth Angell should blow the Trum-
pet, a most fearefull woe should come vp-
on the World, surpassing all that went be-
fore, which is the setting vp of Antichrist
in his pride; that man of sinne, that sonne of
perdition.

The Pope is here compared to a Starre,

In the
first 12.
se.

as well as other godly Ministers in the booke, because the Bishops of *Rome* at the first were godly and excellent men; for amongst the first thirty of them, there were some Martyrs. But it is heere sayd, that now this Starre was fallen from Heauen vnto the Earth; that is, the Bishops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worse and worse, so farre as to become the great Antichrist.

But some man may say, Why may not this Starre falling from Heauen vpon the earth be vnderstood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former Chapter, and in the twelfth Chapter, and the fourth verse? I answer, that the circumstances will not heere beare it. Therefore to perswade euery honest mans conscience, that this must needs be vnderstood of the Pope in his pride, let vs give care to these three reasons following.

First, we are to consider, that the manifest drift of the Holy Ghost in the opening of the seven Seales, and blowing of the seven Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further

we are diligently to obserue, that the things
contayned vnder the opening of the seventh
Seale (whereof the blowing of the seven
Trumpets are as it were parts, and doe all be-
long vnto it) doe stretch euen to the end
of the World, so as there is no strange acci-
dent, or any woefull condition of the Church
in any age, but it is set forth vnder the ope-
ning of these Seales, and blowing of these
Trumpets. But the Papacy was a state of
the Church, and that most woefull and la-
mentable, therefore it is described vnder the
opening of the Seales, and blowing of these
Trumpets. But it is not described vnder the
opening of any other Seale, or blowing of
any other Trumpet: therefore of necessity
it must be referred to this seventh Seale,
and the fifth Trumpet: And this is my first
reason. If any man object, that the Pope and
his kingdome are most liuely described in
the Chapters from the twelfth to the last: I
answer, that all those Chapters belong to a
new vision, wherein some things propoun-
ded vnder the opening of the seven Seales,
are more fully opened and expounded. But
this I say, that in this second vision, the
whole estate of the Church in euery age is
laid open, euen vntill the last iudgement: and

therefore when the seventh Angell here doth blow the seventh Trumpet, immediately followeth the last Judgement: as appeareth chap. 10. vers. 6. and chap. 11. vers. 15, 16.

My second reason is drawne from the course and consideration of times: for the great preuailing of errours end heresies mentioned before, which made way for Antichrist, was from the first 300. yeeres, vntill the 600. yeere, and so forward. But now immediately vpon this great increase of error and darknesse, commeth the description of a speciall Star fallen from Heauen at this time, which was about 600. yeeres after Christ, and therefore it must needs bee vnderstood of the Pope. And this is my second reason.

My third and last reason is drawne from the description of the Pope and his Clergy, in the first eleuen verses of this Chapter. For hee is so liuely described and painted out in particulars, that all men that know him, or euer heard of him, must needs say it is hee. For this description heere set downe by the Holy Ghost, can fitly agree to none other.

The Papists themselues doe confesse, that this Starre here mentioned, must needs bee vnderstood of some Arch-heretike and full wile'y, forsooth, they apply it to Luther and

Caluin. But wee affirme, that is it to be vnderstood of the Pope : For was there euer any such Arch-heretike as hee *which opposeth and exalteth himselfe against all that is called God*, and against all imperiall powers, as the Apostle saith. But now let vs proceed to the description of him.

First, he is sayd to haue the key of the bottomlesse pit, which agreeth well to the Pope: for hee hath power ginen him to open hell gates, to let in thousand thither : but no power to open Heauen gates, to let in any thither : for hee furthereth many to hell, none to Heauen. He doth indeed falsely challenge to himselfe the Keyes of the Kingdome of Heauen, to let in, and shut out at his pleasure. But here wee see the Holy Ghost doth attribute no such power vnto him; but onely telleth vs, that his power and iurisdiction is in hell, and ouer hell, and as for Heauen, he hath nothing to doe with it. It were needlesse to shew how this *Metaphor* of keyes is taken for power and iurisdiction in the Scriptures, as hath beene proued before, Chap. 1. vers. 18. and as needlesse to proue that by the bottomlesse pit, is here meant hell, as appeareth Chap. 11. vers. 7. Chap. 20. vers. 1.

And he opened the bottomlesse pit, and there ver 2.

ter. 8.

arose the smoke of the pit, as the smoke of a great furnace, and the Sun and the Aire were darkned by the smoke of the pit.

Here wee see how the Pope openeth hell gates with his Key, and a most horrible, grosse, and stinking smoke ascendeth vp into the ayre presently vpon it, insomuch that both the Sunne and the Ayre were darkened with it. Which all is to bee vnderstood of that spirituall darknesse, ignorance, superstition and Idolatry, wherewith the whole Church was ouer-spread, after the great Antichrist came to the possession of his cursed Chaire, and was in his pride and height, ruling and raiging ouer the Kings of the earth. For then indeede the Sunne was darkned and eclipsed; that is, the light of the Gospell was almost cleane put out. For that which is spoken heere of the darkening of the ayre and the Sunne, is to be vnderstood of a greater and more generall darknesse, than that which was mentioned in the former Chapter, wherein but a third part of the World was darkned. But now that Antichrist inuadeth the Church, all is ouerspread with grosse and palpable darknesse, all is as darke as Pitch: no man can see where hee is, or which way hee goeth. For the whole aire is

filled

filled with this thicke smoke, which came out of hell pit.

And there came out of the smoke Locusts upon the earth, and unto them was giuen power, as the Scorpions of the earth haue power.

By these Locusts is meant the Popes Clergie, as Abbots Monkes, Friers, Priests, Shauelings, and such like vermine; which are therefore compared to Locusts, because they waste and destroy the Church, euen as Locusts destroy the fruits of the earth. For both Historiographers and Trauellers doe affirme, that whole fields of greene Corne new come vp, haue beene wasted and eaten vp in one night as bare as the earth, by swarmes of Locusts in the East-countries. For in those parts of the World, multitudes of this little vermine are to be found: euen so the Popish Clergy consumeth and deuoureth all greene things in the Church.

Moreover, it is to be noted, that these Locusts came out of the smoke of the pit; that is, they were bred out of it: for Monkes, Fryers, Priests, and such like Caterpillers, were bred of ignorance, error, heresie, superstition, and the very smoke of hell: for from hell they came, and to hell they will. They are descended of the blacke horse of hell.

and

and thither they will returne.

Moreouer, it is sayd, that power was giuen them to sting like Scorpions. For whom haue they not stung with their most venomous stings? I meane their damnable errors, and diuellish deuices. Whom haue they not wounded with their corrupt doctrine and diuellish authority? They are the forest soule-stingers that euer the world had, who haue left their venomous stings in the soules of thousand thousands, wherewith they haue beene poisoned and stung to death.

VER. 4.

And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree, but only those which haue not the Seale of God in their fore-heads.

It may be demanded, what became of the Church when as the whole earth was full of these crawling and stinging Locusts. This question is now here answered: to wit, that these Locusts are charged and commanded, that they should not hurt any of the Elect: for this woe and this plague extendeth no further than to the inhabitants of the earth as wee heard before. Their power is limited onely to the Reprobate, they haue nothing to doe with Gods chosen people. And

here againe we see what great care God hath for his in the midst of the 'greatest dangers, as hath beene twice noted before, Chap. 7. Chap. 8. For now Antichrist raiging in his full pride, yet his Elect are preserved in the midst of these Scorpion-locusts, flying about their eares like swarmes of Hornets, not one of them is stung to death. Christs little flocke is alwaies defended, and set in safety.

And to them was command, that they should not hurt them, but that they should be vexed five moneths, and that their paine should be as the paine that commeth of a Scorpion when hee hath stung a man.

ver. 5.

Some write, that such as are stung of a Scorpion doe not dye forthwith, but haue a lingring paine, wherewith they are miserably vexed three or foure dayes before they dye of it. Now vnto this lingring paine is this spirituall stinging compared: for these Locusts are commanded of God, that they should not kill the very Reprobates outright, and at once, but torment them with a lingring death for the space of 5. months, that is, 500. yeeres; for so long did the Papacy continue in his height and pride, full strength and vertue, and so long did the Pope and his Clergy sting men with lingring and Scorpion-like paine.

There-

ex. 6. *Therefore in those dayes shall men seeke death and shall not finde it, and shall desire to dye, and death shall fly from them.*

This verse doth shew, that all Papists being thus stung and tormented in their consciences with this lingring paine of Popish doctrine, shall wish themselves out of the world, and buried quicke, that they might be rid of their spirituall stinging, and hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaueth men in desperation, in sicknesse, and vpon their death-beds. For alas, what comfort can a poore distressed conscience haue in Popes pardons, Indulgences, Masses, Dirges, Merits, Worker, Pilgrimages, Purgatory, Crosses, Crucifixes, *Angnus dei's*, and such like trash and trumpery? These, alas, are too weake remedies for any spirituall diseases: they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blinde Papists did know and feele that they were vile sinners: they knew they must come to iudgement: they knew that the reward of sinne was death, euen the second death: they know all this full well, and therefore had horrible convulsions in their consciences, and knew

not how to winde out of them. For the doctrine of free iustification in the blood of Christ, was hid from them, they knew it not: and therefore all assurance of Gods favour, all peace of conscience, and all ioy in the holy Ghost was vtterly taken from them; and therefore many of them dyed in most desperate and vncomfortable manner. And for this cause it is heere sayd, that they sought death, and desired to be rid out of the world one way or another: for a tormented conscience who can beare it? it is a kinde of hell torment.

And the forme of the Locusts was like unto Horses prepared unto battell, and on their heads were as it were Crownes like unto gold, and their faces were like the faces of men. And they had haire as the haire of women: and their teeth were as the teeth of Lions. ver. 7, 8

Hitherto wee haue heard of the pedigree and poysoned stings of these vile Locusts, and how they vexed the Inhabitants of the earth all the time of the great Antichrist. Now wee are to vnderstand of their forme and likenesse: For the Spirit of God doth here paint them out in their colours, that all men may discerne them, and beware of them. First, it is said that they were like vn-

to

to horses prepared vnto battell : that is, they were as strong and fierce as barred horses, to rush and runne vpon all such as should but once mite or mutter against them ; or their Authority : Moreouer, they haue Crownes of gold vpon their heads, which sheweth and signifieth, that they were the Conquerours of the Earth, and Lords of the World, and who but they ? for in those dayes no man, nay no Lord, or King durst quitch against a Monke, a Frier, or a pild Priest : for if any did, they were sure to smart for it. They had also faces like the faces of men ; that is, they set faire faces vpon matters, and pretended great deuotion in Religion, flattering the people, and making them beleue that they could giue them pardon of all their finnes, and bring them to Heauen, when as in very truth, for thir bellies, and for their gaine, they did cunningly smooth with the Nobles, the rich and the mighty, setting faire faces vpon their proceedings ; and as Saint Peter saith, *Through couetousnesse with fained words, they made merchandize of mens soules*, and did closely winde themselues into the hearts of the simple people, by their fawning insinuations, being in very deed most notable flatterers and hypocrites. They had

had haire as the haire of women, that is, they were altogether effeminate, being giuen to delicacy, lust and wantonnesse; they were drowned in whoredome and all kinde of beastlinesse, being a shoale of most filthy villaines. Their teeth were as the teeth of Lions, to catch and snatch all that they could come by. They deuoured all the fat morsels euery where, they got the Church-livings into their hands: they first made impropriations: they incroached vpon temporall mens lands: they swallowed vp all euery where. If we looke vpon the Abbeyes, Priories, and Nunneries, wee may easily iudge what teeth they had. Moreouer, it is sayd they had Habbergions, like to the Habbergions of Iron; that is, they were so strongly armed with the defence and countenance of the Pope, that no Secular power durst once quitch against them. Their wings were like the sound of Charlots, when many Horses runne vnto battell: that is, with fluttering noise and terrible threatnings, they stroue to vphold their Kingdome. Also in Churches and Pulpits, they make a roaring noise, and take on terribly to maintaine their abhominable Idolatry. They had tailes like vnto Scorpions; and there were stings in their tailes.

For

For with their poysoned Doctrine and stinging authority, like Adders and Snakes they stung many to death. Moreouer, power was giuen them to hurt men five moneths, that is all the time of Antichrists reigne, as before hath beene shewed.

ver. 10, 11

They haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew is Abbadon, and in Greeke he is named Apollyon; that is, destroying.

As the Fowles haue a King ouer them, which is the Eagle; and the Beasts, the Lion; and mortall Men some chiefe Gouernour, vnder whose protection and subiection they liue: So heere these hellish Locusts are sayd to haue a King ouer them, which is the Angell of the bottomlesse pit: that is, the Diuell or the Pope, which you will, vnder whose Ensigne they fight, and vnder whose defense they liue. Their Kings name in Hebrew is called *Abbadon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the Diuell himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God. *One woe is past, and behold yet two woes come after this.*

Wee haue heard at large what this first

Woe

Woe is, namely, the plague of the world, by the Pope and his Clergie. Now we are to heare of the second woe, which is the most huge and murdering army of the Turkes: wherein the third part of men were slaine; Some doe expound this second woe of the kingdome of Antichrist and his armies; but that it is not so, may appeare by these reasons following.

First, the Angell denouncing woe, woe, woe, denounceth three severall woes, and therefore it is said: *One woe is past, and behold yet two woes come after this.* It followeth then that this is a distinct and severall woe from the former and therefore cannot be the same.

Secondly, this woe containeth specially a bodily slaughter of the third part of the world, and of the wicked reprobates: but the first woe was specially a plague of mens soules, as we haue hard, and therefore this cannot be the same with the first.

Thirdly, wee are to vnderstand, that this booke describeth all the greatest calamities and plagues that should come vpon the world in any age after Christ, and therefore we may iustly think, that the kingdome of the Turkes is not left out, seeing it was one of the greatest plagues that ever came vpon the world.

But the kingdome of the Turks is described in no other part of this Revelation, and therefore must of necessity be here described.

13-14. *Then the sixth Angell blew the Trumpet, and I heard a voyce from the foure corners of the golden Altar, which is before God.*

Saying to the sixth Angell which had the Trumpet loose the foure Angells which are bound in the great river Euphrates.

Now we are come to the description of the Second woe, which followeth vpon the blowing of the sixth Trumpet, by the sixth Trumpet by the sixth Angell. And first of all hee sayth; *Hee heard a voyce from the foure corners of the golden Altar.* By the golden Altar, is meant Christ, as before hath beene shewed with the reasons thereof. From this Altar the voice commeth to the Angell which blew the sixth Trumpet, thtt we might know it is the voyce of the mighty God, and the commandement of our Lord Iesus. The voyce commandeth the sixth Angell to loose the foure Angels which are bound in the great River Euphrates. By these foure Angels, which are thus bound at Euphrates, is meant many Devils or Angels of darkness, as wee haue hard before, Chapter. 7. Verse 1. Their binding signifieth their restraint,

straint, by which they were held backe from doing that mischief which they desired to doe. Their *loosing* signifieth, that power was given them to performe that which they wished.

They are sayd to be *four* in number, because they should raise an horrible plague in the four corners of the Earth, both East, West, North, and South. The sense is, that the Devils haue yet farther and greater scope giuen them to plague and destroy the inhabitants of the Earth. These Devils had exceeding great power in the Kingdome of Antichrist, but they are vnsatiabie in mischief, and so after a sort lie still bound till they haue their desire. The place where they lie bound, is *Euphrates*, wherein is a mystery: for *Euphrates* literally taken, is a great River, which ran so neigh the City *Babylon* in *Chaldea*, that it was a mighty defence vnto it, so that the City could not bee taken, vntill they that laid sledge vnto it, cut out trenches, and deriued the waters another way. Now for the mesterie, it is this: *Rome* in this book is called *Babylon*. By a metaphor, and after the same manner, the great River *Euphrates*, as we shall see afterward, ch. 16. signifieth the power, wealth, and authority

which that City *Rome*, even this *Western Babel*, hath to defend it selfe. Then it followeth, that in this power, authority and strength of *Rome*, the Devills lie bound, for they waited through the power of *Rome*, to worke yet farre greater mischiefe, and therefore are said to bee bound, so long as they were restrained. The mischiefe which they plotted and purposed to bring to passe by the Authority and power of *Rome*, was the hatching and bringing forth of the Mahometish Religion, which in very deed did spring from the darknesse of *Rome*, as from his proper root and originall cause.

The Devills did fore-see, that out of the superstitions and Idolatries of *Rome*, defended by their great power and authority, Mahometish Religion, might very well be framed, and therefore not being content to plague the West part of the World with Popery and Idolatry, they doe greedily desire also to plague the East part of the World with the false Religion of *Mahomet*. They are not satisfied with plaguing and poysoning all *Europe* with abominable Idolatries, except also they plague and infect all *Asia* and *Africa* with the Turkes most execrable Religion: so insatiable are the

the devills in working mischife. Now in the meane time they thinke themselves too much straightened, bound and tyed vp in *Rome* and *Romish* Religion, except they may bee loosed; and proceed further to ouerspread the whole World with all impieties, and horrible abominations. A man would thinke that when the Devills had preuailed so farre, as to place Antichrist in his cursed Chaire, and to breed the swarmes of Locusts out of the smoake of Hell, they might have beene satisfied: for then, as we say, hell seemed to be brooke loose. But yet all this cannot satisfie the unsatiable Devils but they will have the Religion of *Mahomet* established, to poyson and plague all the East parts of the World in their soules: and also they will haue the most huge, cruell, and savage Armys of the Turkes raised vp, to murder and massacre millions of men in their bodies, in the West parts of the World, as presently wee shall heare, Now till all this be effected, they are said to lye bound at *Rome*, But here we see, that this sixth Angell hath a precise commandement from I E S U S CHRIST, to loose these Devils which lay bound at the great Riuer *Euphrates*, that they might plague the whole World farre

and neare, at their pleasure: so now all the Diuels of hell are let loose, and let vs heare what followeth.

And the foure Angels were loosed, which were prepared at an houre, at a day, at a month, and at a yeare, to slay the third part of men.

Now the Diuels being loosed and vnbound by a speciall commandement from Christ, were in a readinesse to execute their mischief. This ascending by degrees from a short time vnto longer and longer; *From an houre to a day, &c.* doth signifie, that as the Diuels were prest, and at hand at an houres warning, as we say, to put in practice whatsoeuer they had plotted; so they were as forward to continue the same, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntill the date of their commission was out: for their time was limited, and their commission bounded, as afterward wee shall see. And this is our comfort, that both the Papacie is limited to five months, and the Turcisme to houres; dayes, months, and yeares. The diuers power is limited, though it greiveth them full sore, They cannot doe what they list, they cannot

cannot continue as long as they would.

After the number of Horse-men of warre were twenty thousand times tenne thousand, for I heard the number of them.

ver. 16.

Now, vpon the looseing of these Diuels, here followeth the description of a most horrible plague which they raised vp; and it is a huge army, a murthering army, an army in number exceeding great; for he saith, *They were twenty thousand times tenne thousand*; that is two hundred millions, or two hundred thousand thousands. But we may not thinke that this Army was ever all at one time, or in any one age, but here are the armys of many ages reckoned vp, and the full plague of many yeares set forth. How could Saint John number such an Army, may some man say? Hee answereth this doubt, and saith, *Hee heard the number of them*. Hee did not number them; but the number was told him.

Moreover, it is to bee noted, that as this Army did exceed in number, so also in terror and strength, and therefore they are said to be all horsemen. For an Army of horsemen are both more strong and more terrible, than any army of footmen.

And thus I saw the horses in a vision, and them

that sate one them, having fiery Habergions, and of Iacintb, and of Brimstone, and the heads of the Horses were as the heads of Lions, and out of their mouths went forth fire and smoke, and Brimstone,

Here is the description of the horse-men and horses, as they appeared to John in a vision. First, touching the horse-men, it is said that they were very well armed with Habergions; that is, Coats of Maile, Corffless, or Curets, and that of a fiery colour, and of the colour of Iacintb: that is of smoake, as appeareth in the last clause of this verse, and also of the colour of Brimstone. For as horse-men in compleat armour were wont to weare in their Brest-plates and Targets certaine ensignes and colours, whereby they might be made terrible to their enemies: So these Turkish warriours and horse-men doe hold out their colours of fire, smoak, and Brimstone, as it were flagges of defiance against the whole World, threatning present death to all that should with-stand them, or as if they meant to spet fire and flame at them, or to choake them with smoake and Brimstone, and then burne them vp with fire and Brimstone. All this their colours and ensignes in their Brest-plates and Habbergions did portend.

and. Now, as concerning Horses, no doubt they were as fierce as the Horse-men. They were great Lances, they had heads like Lions; that is, they were full of stomacke and fiercenesse, and out of their mouths went forth fire, and smoake, and Brimstone: that is, they had the same colours and ensignes upon them that riders had.

Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the Brimstone, which came out of their mouthes. ver. 18.

Here is set downe the great slaughters and massacres which these martiall horse-men and Turkish armies made thorow out the most part of Europe. For hee saith, the third part of men, that is, great numbers in Europe were slaine by the fire, the smoke, and the brimstone, which came out of their mouths: that is, by their bloody cruelty, and barbarous inhumanity, some being murdered in their bodies by cruell death, and others violently drawne to the wicked Religion of Mahomet. For partly by externall violence, and partly by a subtil shew of Religion and devotion, they destroyed thousands both in their Soules and bodies. And therefore it is said, *Their power is in their mouths, and in* ver. 19.
their

their tayles, For their tayles were like unto Serpents, and had heads where with they hurt, But for the better vnderstanding of these things, I thinke it not amisse a little to open and lay forth the rising vp, and increasing of the power of the Turke,

About the yeare of our Lord 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix* for so Historiyes doe report. This *Mahomet* by fraud and coozenage grew into great credit and fame among the seditious Arabians and *Egyptians*, insomuch that they made him a Captaine over them, to warre against the Persians.

After this, hee married a rich wife, and by that meanes hee wonne the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeare of our Lord 623. hee grew to bee very mighty. After this hee fained himselfe to bee a Prophet, and said that he had visions and revelations, and talked with Angells. And so by the helpe of *Sergius* a Monke, hee framed a new worship and Religion, a patched part out of the old Testament, partly from the Papists, and partly from the Heathen. He raigned nine yeares, and so dyed.

After him succeeded in the Kingdome of

the Sarazens *Ebubezar*, who raigned two
 years. *Haumar* who raigned twelue yeares.
Mubavias, who raigned twenty foure years.
 All these made great warre against the Per-
 sians, and sundry other Nations, and over-
 came them, and set up the Religion of *Ma-*
omet amongst them, and so the Kingdome
 of the Sarazens grew mighty: but in pro-
 cess of time the Kingdome of the Turkes
 grew great, and the Kingdome of the Sara-
 zens diminished. Within a short time after
 this, the Tartarians, a barbarous people, waxed
 strong, and made warre against the Turkes,
 and prevailed greatly for a time, But about
 the yeare of our Lord 1300. the Empire
 of the Tartarians was over-throwne, and the
 Empire of the Turkes did flourish more
 than ever before: For now come the grea-
 test monsters, and most Savage and cruell ty-
 rants of all. The first of them was *Ottoma-*
as. The second *Baiazethes*, The third *Amu-*
rathes. These made bloody warres against
 the Christians. I meane the Papists in Eu-
 rope, and enlarged the Turkes dominions very
 farre.

They did from time to time so cruelly
 murder and massacre the inhabitants of
 the West, with their huge and bloody ar-
 mies,

mies ; that at last both the Pope , the Emperour the King of *Hungary*, the King of *Aragon*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almost all the Potentates in *Europe* , did ioyne together to make warre against the Turkes: so huge leaue huge armies , but yct could not preuaile ; so strong were the Turkes , so huge and dreadfull were their armies , Then we see that verified which here was foretold, *That the monstrous armies of the Turkes with their horses and horse-men, should slay the third part of men* : that is , the Idolaters in *Europe*, by heapes and Infinite numbers . Then set downe the particular battels betwixt the Turkes and the Christians in *Europe* , and their horrible blood-shedding , would require a volume : but this which I haue briefly set downe , may serue to give some light unto it , and may suffice for the vnderstanding of this Text. Now it is said in the next verse. That notwithstanding this heavy hand of God which was vpon the Papists in *Europe* and these fearefull Iudgements and massacres , they repented not of their Idolatries , but waxed worse and worse : for notwithstanding Iudgements, no plagues canne make the wicked any whit the better , as we see in the ex-

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 mples of Pharaoh and Saul, And here it is ver. 82
 said. That the remnant of men which were kil-
 led by these plagues, repented not of the workes
 of their hands, that they should not worship de-
 vils and Idols of gold and siluer, and of brasse.
 and of stone, and of wood, which neither can see
 nor here, nor goe, Also they repented not of their
 murder, and of their sorcery, neither of their ver. 21
 fornication, nor of theft. And thus wee see
 how the Divells which were bound at En-
 brates, being let loose vpon the World, in
 the wrath and iust iudgement of God, did
 fearfully plague both the Turkes, in their
 Soules, and the Papists in their bodies. The
 one with false Religion, the other with blou-
 dy swords: and so was the desire of the De-
 vill fully satisfied.

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 HAVING opened and expounded the two
 first woes which fell out vpon the
 blowing of the fift and sixt Trumpet, contai-
 ning the two great plagues of popery and
 Turcisme, wherewith the World was pu-
 nished many hundred yeeres: now in this
 Chapter wee are to heare of good newes, and
 great comfort, after so much sorrow. For
here

here Iesus Christ commeth downe from hea-
 vanto deliver his poore afflicted Church,
 and to bee revenged of all his cruell enemies.
 For now before the third and last woe, con-
 taineing the greatest plague of all upon the
 World, which is, the last Iudgement: where-
 in the wicked shall bee tormented in hell fire
 for ever, both in body and soule, I say, before
 the blowing of the seventh Trumpet, by the
 seventh Angell, of which wee shall heare in
 the next Chapter. Now in the meane time
 is shewed in this Chapter, what care God
 had for his little flocke, which no doubt
 were hid in those dayes, and did not appeare
 and yet were scattered in corners, even in the
 middest of the darknesse of Popery, and the
 most furious and hellish rage of the Turkish
 armyes. And therefore the principall scope
 and drift of this Chapter, is to shew how the
 Gospell should bee preached in many King-
 domes, now after this generall darknes,
 for the discovering and overthrow, both of
 Popery and Turcisme, and to shew what
 should fall out in the Church now in the
 middle time, before the seventh and last
 Trumpet blow: for then commeth the last
 Iudgement, as the Angell sweareth in this
 Chapter, verse, 6, 7.

This Chapter doth containe foure principall parts,

The first is a description of Christ and his glory. ver. 1.

The second sheweth how the Gospell should bee preached, in many Nations and Kingdomes, by the Ministers of this last age, whereby all adversary power should be overcome. ver. 2:

The third is a watch-word, given to the World by Christ, that when the seventh Angell should blow the Trumpet, the World should end. vers. 6.7.

The last doth shew, how all faithfull Preachers being called and authorized by Christ: should travell and take paines in the study of Gods Booke, and afterward should publish the knowledge thereof farre and neere. vers. 9. 10. 11.

And I saw another mighty Angell come downe from Heauen, Cloathed with a cloud, and the Raine-bow upon his head, and his face was as Sunne, and his feet as pillar of brasse. ver. 1.

This Angell of might is Christ, as appeareth by the description of him, and by all the consequences following: for he is said to bee clothed with a Cloud, which signifieth his glory and Maiesty: For he shall come in the clouds of heaven to iudge the world: that is, with

Mar. 24.

with great pomp and glory. *The Raine* was upon his head, which signifieth the covenant of peace with his Church, as before Chap. 4. vers. 3. *His face was as the Sunne* which signifieth comfort and deliuerance to his Church, and the despelling of all the smoake of the bottomlesse Pit, as the Sunne scattereth and driueth a way the thick mist.

His feet are pillars of brasse, which signifieth that hee should tread downe all his enemies vnder his feet, both Pope and Turke. **1 Cor. 19.** *For he must raigne till he haue destroyed them all.* The Pope a long time kept all the King of Europe in awe. The Locusts were of great power. The Turkes prevailed exceedingly. But what are they all to this mighty and glorious Angell Christ? What can their power to withstand him? What can *Abaddon* the King of the Locusts doe against this mighty King of *Sion*? What can the Turkes most terrible Horses and Horse-men doe against this Angell which sitteth vpon the white Horse? Alas, alas, they are able to doe nothing. They must all be trodden downe vnder his feet of brasse.

And he had in his hand a little booke open, **ver. 2.** *He put his right foot vpon the Sea, and his left vpon the earth.*

This little Booke signifieth the Bible,

It is called little in respect of the great and huge volumes of Popish bookes, though in it selfe it be large.

It is sayd to bee open, that all men might see into it, because it had bene shut a long time before, euen during all the time of the darkning of the Sunne and Aire, by the smoke which came out of the bottomlesse pit. But although it was long shut vp in the time of Popery, and lay buried in a strange tongue: yet now it is opened, and publike-ly preached vnto all the seruants of God. And all this no doubt is to bee vnderstood of *Luthers* time, and all the times ever since the Gospell was spread abroad after the great darknesse. For some hundred yeares agoe it was hard to finde an English Bible, but now God bee thanked, there are thousands to bee found in the hands of Gods people. And therefore the things here Prophe- sied of, are fulfilled in our dayes: for wee liue vnder the opening of the seauenth Seale, and the blowing of the sixth Trumper, and the powring forth of the sixth Viall, which here doth partly appeare, and shall, when God willing, bee made more manifest when wee come to the sixteenth Chapter.

N

Now

Now wee are diligently to obserue , that as the opening of this Booke , and the preaching of the Gospell by *Luther* and his successors , hath dispersed the former darknesse , and beaten downe Popery ; so also hath it driuen backe the Turke , and taken from vs all feare of him , which in former ages was the terrour of the World ; for since men haue looked into this booke , repented of their Idolatry , and turned vnto God with all their hearts , the Turke and his power hath not beene feared , especially in these parts where the Gospell is preached.

For God in his mercifull providence towards his Church , hath diverted his power another way , and set him a worke else where . So that if men cannot bee brought to beleue , that God raised him vp as a scourge for Idolaters , and a plague for Idolatrie and other foule sinnes , according to the words in the former Chap. where it is said , *They repented not of the workes of their hands, &c.* yet when they see , that at the opening of the Booke of God , and forsaking Idolatry , the feare of him is removed , let them beleue it . What can be more plaine , than that this open Booke in the hand of the Angell , hath deliuered vs from the Pope , and
from

from the Turke: A most happy opening of
this blessed booke.

More it is said, that *hee put his right foot*
upon the sea, and *his left on the Earth*. The
setting of Christs right foot vpon the Sea,
signifieth that hee is ruler of the Sea, and
standeth as firmly vpon the Sea, as vpon
the Land. The setting of his left foot
vpon the Earth, doth signifie, that hee is
Lord of the Earth, and true heire to all things
in it.

And cryed with a loud voice, as when a Lion ver. 30
roareth, and when hee had cryed, seven thun-
ders uttered their voyces.

It is crying with a loud voice, like the
roaring of a Lion, doth signifie the mani-
festation of the wrath of Christ, against all
his enemies: for now hee beginneth to roare
against them, as a Lion when hee is hungry,
roareth for his prey. Therefore now both
the Scorpion, Locusts, and the fierce Horses
and horsemen are like to goe to the pot.

By the seven thunders which uttered their
voyces, is meant those perfect and exquisite
judgements which now were to bee inflicted
vpon the Kingdome of the Pope and
the Turke. Wee haue heard before, that se-
uen is a perfect number in this booke: and that

thunder is put for the thundring of Gods wrath, and all such broiles and plagues follow therevpon. and this is the reason of this interpretation,

ver. 4. *And when the seven thunders had uttered their voyces, I was about to write, but heard a voice from Heaven, saying unto me, Seal up these things which the seven thunders have spoken, and write them not.*

It should seeme these seven thunders did so speake, as they might bee vnderstood, for *John* was about to write the things which they speake, thinking that they were vttered for that end and purpose, that he should deliver them in writing to the Churches. But he receiueth a commandement to the contrary, for hee is willed not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must be concealed, and kept close? I answer, it was not in vaine: for first, though the particulars bee not expressed what the thunders speake: yet here wee are taught, that there remaine most fearful Iudgements against all the oppressors of the Church, which Christ hath thundred out with terror against them. And when the

God determined is come, they shall be seene
and vnderstood: but in the meane time, they
are sealed vp and kept close according to that
of Iob. *Why should not the times be hid of the
Almighty, so as they which know him, should
not perceiue the times appointed of him: and
that of Daniell. These things are Sealed vp
vntill the time determined.*

And the Angel which I saw stand vpon the sea
and vpon the earth, lift vp his hand to heaven. verf. 5.

And sware by him that liveth for evermore,
which created heaven, and the things that
therein are; and the earth, and the things
that therein are, and the sea, and the things
that therein are, that time should be no more. ver. 6.

But in the dayes of the voice of the seventh
Angell, when he shall begin to blow the
trumpet, euen the ministry of God shall bee
finished, as hee hath declared to his seruants
the Prophets. ver. 7.

The summe of these three verses is, that
Christ giueth warning of the last iudgement,
that men might awake and looke out in
time. And because men for the most part are
carelesse and secure, putting the euill day far
from them, as the Prophet speaketh. Therefore
here Christ bindeth it with a solemne oath, &
solemne gestures thereunto annexed, as was

Amos, 6. 1.

the lifting vp of the hand in ancient time
Genesis. 14 22. The thing that our Lord Iesus
 disposeth, is, that *time shall bee no more*; that
 is, *Time* as it is now, or the state of things
 as they bee now: but hee telleth vs flatly, that
 as six Angells haue already blowne their
 Trumpets, so when *the seventh Angell should*
blow, the Mystery of God shall be finished: that
 is, the time of punishing the wicked, and re-
 warding the godly, should come, which is
 therefore called a *Mystery*, because the world
 vnderstandeth it not: They thinke there is
 no such matter:

They imagine there is no reward for the
Mal. 3 14. iust, or punishment for the wicked, as the Pro-
 phet saith, But the holy Ghost saith, *Verily*
Psal. 58. 13 there is a reward for the righteous: Doubtlesse
there is a God which indgeth the Earth. And
 here it is said, that God hath declared it to his
 seruants the Prophets.

Act. 8. And the voice which I heard from Heaven,
spake vnto me againe, and said, goe and take
the little booke which is open in the hand of
the Angell, which standeth vpon the Sea, and
vpon the Earth.

cr. 9. So I went vnto the Angell, and said vnto him,
giue me the little booke. And he said vnto
me, take it, and eat it vp, and it shall make thy
belly

belly bitter, but it shall bee in thy mouth, as sweet as hony.

Then I tooke the little booke out of the Angels hand, and eat it up, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter. ver. 10.

And hee said vnto me, Thou must prophesie againe among the people; and nations, and tongues, and to many Kings. ver. 11.

The brieft sense of these foure verses is, that the Preachers of the Gospell being called, allowed, and authorized by Christ vnto their ministry, should study the Scriptures with great diligence, euenvntill they had eaten vp the book of God, and they should preach and publish vnto all nations and Kingdomes that truth of God, and doctrine of the Gospell, which now a long time had lien hid in the raigne of Antichrist. It is to be obserued, that *John* in this place representeth the person of all the ministers of the Gospell, which should bee raised vp in these last daies, for the overthrow of Antichrist, and the re-
 stauration of true Religion: for *John* himselfe did not live to these times,

Further it is to bee noted, that all godly Students and zealous Ministers doe eate vp the booke of God by reading, study, prayer,

and meditation, and they find it sweet in their mouth, that is, the find and feele great joy and comfort in the study and meditation thereof, especially when God reuealeth thereby great and hid secrets vnto them, and giueth them to vnderstand the mysteries of the Gospell, and counsels of his will, which are locked vp from the wise and prudent of this world, This I say, is sweeter vnto their mouth than hony, and the hony combe. Concerning their phrase of eating vp the Booke, looke *Ezek. 2. 9.* for here the holy Ghost alludeth thereunto

This booke being so sweet in the mouth, yet being eaten and digested, is bitter in the belly.

There may bee three reasons yeelded of this bitterneffe:

First, because it being once taken downe into our soule by godly meditation, doth mortifie our corrupt nature, and bring vnder our lust, and therefore seemeth bitter to flesh and bloud.

Secondly, because afflictions and trialls doe alwayes necessarily follow the sound digestion of the Gospell,

Thirdly, because the doctrine of the Gospell being swallowed by the ministers thereof,

must

must not bee kept to themselves, as it were
closed vp in their stomacks, but they must
out with it againe, as if it were some loath-
some & bitter thing, which must needs be cast
vp againe. And for this cause it is said in the
last verse, that *they must prophesie againe un-
to the people, and nations, and tongues, and
many Kings*. Now blessed bee the name of
the Lord our God, who hath given vs to liue
in this age, wherein we doe with our eyes be-
hold and see the fulfilling of all these things:
let vs therefore praise God for this great
worke which wee see wrought in our dayes
and let vs still more and more magnifie this
little Booke, which will vtterly destroy
Popery, and bring downe the proud Anti-
christ, doe all that fight for him what they
can.

CHAP. II.

VEe haue heard that the little Booke
should be opened, and the Gospell
preached and published to many nations and
Kingdomes, after the great darknesse of Po-
pery, and that this was done by *Luther, Me-
lancthon, Calvin, Peter, Virit, Peter Martyr,
Bullinger, Bucer*; and all their faithfull suc-
cessors

cessors vnto this day. Now in this Chapter wee are to vnderstand the effect and good successe of their preaching and publishing the Gospell, which was, that the Church should bee restored, reformed, and built vp thereby, which along time had beene wasted and oppressed by the tiranny of Antichrist, and that many should embrace this Gospell, forsake their Idolatries, and turne vnto God with all their hearts, yea, whole Nations and Kingdomes in Europe should be converted to the faith, as wee see this day, God bee praised. So then the principall drift of this Chapter is, to show those things which yet remaine to bee fulfilled vnder the blowing of the sixth Trumpet, which is the preaching and prevailling of the Gospell, euen vnto the worlds end: and also the things which follow vpon the blowing of the seventh trumpet, which is the resurrection and last iudgement.

This Chapter containeth six principall things, as it were six parts thereof.

First, it sheweth how the true Church should bee gathered together, and built vp by the preaching of the Gospell, and all the wicked refused and cast out,

Secondly, it describeth the builders; that

all the faithfull Ministers which had, and should resist Antichrist.

Thirdly, it sheweth how Antichrist should persecute the Preachers and Professors of the Gospell vnto death, and murder them by heapes. ver. 7. 8.

Fourthly, it sheweth that Papists, Atheists and wicked worldlings, should reioyce in the death of Gods people, and not vouchsafe them so much as the honour of buriaall, but sende gifts one to another for ioy that they were rid out of the Earth. ver. 9. 10.

Fifthly, it sheweth that notwithstanding the rage and fury of the World, in persecuting them to death, God should not only re-ueale their soules to glory, but also raise vpothers endued with the same spirit, which should preach, professe, and witnesse the same truth constantly and continually, even vnto the end of the World. ver. 11. 12. 13.

Lastly, it sheweth, that after the preaching of the Gospell some good time in this last age, the seuenth Angell should blow the trumpet, and the world should end. ver. 14. &c.

And there was giuen vnto me a reed like vnto a rod, and the Angell stood by saying, Arise, and measure the Temple of God, and the Altar, and them that worship therein. vers. 1.

Here

Here Iesus Christ giueth a reed vnto *John* like vnto a rod, and herevpon hee is commanded by an Angell to goe about the measuring of the Temple, the Altar, &c.

By this measuring with a reed like a rod, is signified the restoring and building vp of Gods house, which now was greatly ruined, and runne into decay through the long preuailing of Popery, Measuring with a reed, is taken for the building vp of Gods Church, after the decayed estatethereof, both in *Ezekiel*, *Zachary*, and this Prophesie, *John* in the persons of all faithfull Ministers, hath this measuring rod giuen him, because the Church was to bee restored and built vp by the Ministers and Ministry of the Gospel.

The thing to bee measured is the Temple, the Altar, and them that worship therein,

This is an allusion to the legall worship, whereby our spirituall worship is represented. For by the materiall Temple, is meant the spirituall Temple, or Church of God. By the Altar of stone, is meant the spirituall worship. By them that worship therein with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now

Now then, both the Church, the true worship and worshippers, were all to be measured, repaired, and built up by Ministry of the Word, which all were decayed and almost laid waste, by the Popes tyranny.

But the Court which is without the Temple vers. 2.
cast out and measure it not, for it is given to the Gentiles: and the holy City shall they tread under foot two and forty months.

John is here forbidden to measure and build up the Court which is without the Temple. Whereby is meant all Hereticks; Hypocrites, worldlings, and all such as have a place in the Church, but are not of the Church. This phrase of speech is taken from the old shadowish worship as the rest before. For in the Temple of *Ierusalem* there was an outward Court which was common to all good and bad: the holy place which was proper to the Priests and Levites: and the holy of holiest, or most holy place, where none might come but the high Priest onely.

Here is a reason added why the Lord God refuseth all Papists and Hypocrites, and all such as belong to the outward Court onely, and it is this: that this outward Court is given

ven unto the Gentiles, that is, to all false Christians and counterfeits in Religion, which are members of the visible Church, but haue nothing to doe with the invisible.

These are compared to Gentiles in two respects: First, in regard of prophaneſſe, for they are as prophane as the Heathen. Secondly, in respect of persecuting the truth: for Hypocrites and Athiests are as forward in persecuting the people of God as the Heathen Emperours, which persecuted the Church by the space of 300. yeares. All comes in this, that when the Church should be gathered and built by the preaching of the Gospel, God would haue all Papists, Atheists, and Hypocrites shut out.

Moreover, here is the second reason yeelded, why the outward Court should be cast out, and not measured; to wit, because *they should tread the holy City under foot, forty and two moneths*: that is, they should persecute the Church all the time of Antichrists raigne. For forty two moneths in this Verse: and 1260. *dayes* in the next Verse: and *three dayes and a halfe* verse: 9. *and time, times, and halfe a time*, in the twelfth Chapter, the fourteenth Verse, and 1260. *dayes*, the twelfth Chapter, the sixth verse, doe signifie all one thing,

thing, which is the short raigne of Antichrist; for these moneths, these dayes, and these times, doe every one of them make three yeares and an halfe, For who knoweth not that forty two moneths make iust three yeares and an halfe, and that 1260, dayes, maketh even so much also: and by time hee meaneth a yeare, by times, two yeare, and by halfe a time, halfe a yeare. Now the reason why Antichrists raigne is numbered by dayes, moneths and halfe times, and all amounting but to three yeares and a halfe, is to note the short continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in sundry places of this Prophecie, where it is set downe in plaine words, that Antichrist should raigne but a short time; for what is five or six hundred yeares in comparison of eternity.

But here the Papists doe shew themselues most sottish and ridiculous, in that they would gather from hence, that the Pope is not Antichrist: for (say they) Antichrist shall raigne but three yeares and an halfe, but the Pope hath raigned many yeares, therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place. First it may be

bee answered that this place is not to be understood literally, but mystically: as many other things in this booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which also is vsuall in this booke, as we heard before concerning the sealing of the Tribes, of every Tribe 12000. which maketh 144000. Now no man is so mad as to thinke there were iust so many sealed, and neither more, nor lesse.

Thirdly, here is an allusion to *Daniels* weekes, and other propheticall computations, wherein sometimes a day is put for a yeare, a weeke for seuen yeares, as in *Daniels* seuen, and a moneth for thirty yeares. So then I conclude, that it is extreme folly to interpret this place litterally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I doe of purpose omit, as matters vnttrue, vnfound, and vniudiciall: for I onely in this booke seeke the sense that is, and not the sense which is not, as hath beene said before.

cr. 3. *But I will giue power vnto my two witnesses, and they shall prophesie 1260. dayes clothed in sackcloth.*

Having set downe how Antichrist and his

his company, being those Gentiles which possesse the outward court should treade downe the holy Citey, that is, the true Church of God for a shorttime, now hee commeth to shew, that euen in the height and pride of the Popes power, and gouernement, yet the Church was not vtterly extinct, God did neuer vtterly forsake it, but in all ages, and at all times, God raised vpon one or other to withstand all popish proceedings which is here meant by the two witnesses. For assuredly these two witnesses doe not signifie *Enoch*, and *Elias*, as the Papists and some others doe dreame, but they signifie all the faithfull Preachers and Professors of the truth, which in all ages both former and latter haue opposed themselues against the Pope, his Clergy, his doctrine, his religion, and all his abhominable proceedings.

They are called *witnesses*, because they should beare witness vnto the truth.

They are said two in number, for three reasons:

First, because they were very few in those daies when popery did so generally preuaile, for two is the smallest number.

Secondly, because the law of God doth admit of no lesse number in witness bea-
O
ring

ring, as it is written; *In the mouth of two or three witnesses shall every word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Iehoshua*, which were the two restorers and builders of the Temple after the captivity: *Christ* saith here, that *hee will giue power to his to witnesses*: for no man hath any power in heavenly things, except it be giuen him from aboue: and especially to stand fast to the truth in the heat of persecutions and troubles.

It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake. For so prophesie is taken in the former Chapter and last verse: so also in other places of the Scripture.

The time of their prophesying being 1260. daies, hath beene expounded before.

These two witnesses *are cloathed in sack-cloath*, which signifieth that they should lead a sorrowfull life here in this world. For in old time when men did fast and mourne, they did vse to put on sackcloath. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iollity, and worldly pompe and braverie, as did the Popes Cleargy, and pompous prelates of Antichrist,

Now

Now if any man will demand how this may appeare, that there haue beene alwaies some raised vp of God, to write, preach, declare, and speake against the whore of *Babylon*, even then when she was aloft and raigned as the Queene and Lady of the world: I answered, that Historyes are very plentiful in this point: which at large doe shew that in all countries and kingdomes of *Europe*, there were euer some stirred vp to impugne and resist the whore of *Babylon*,
As,

In England.
Robert Grosted, Bishop of *Lincolne*.

An. dom.

John Wickliffe, supported by *Edw. the 3.*
and diuers of the Nobility in *England*.

1293.

An. 1400.

In Germany.

Taulerus a preacher.

An. 1355.

Franciscus Petrarcha.

1356.

Iohannes de rupe scissa.

1357.

Conradus Hager.

1359.

Gerhardus Rhidor.

1359.

Petrus de Corbona.

1360.

Iohannes de Poliano.

1420.

John Zisca.

In Bohemia.

John Huss.

An. dom.

1414.

Ierome of Prague.

1416.

Mathias Parisiensis.

1370.

In Spaine.

Arnoldus de nova villa.

In Itally.

Ierome Saonarola, a Monke.

Silneſter a Frier.

In France.

Waldas, of whom came the *Waldenſes*, or poore men of *Lyons* in *France*.

Guiliennus de ſancto amore.

Robertus Gallus.

Laurentius.

In Ireland.

Armachanus, an Archbiſhop.

In Suevia.

Many preachers at once.

In Grecia.

All the Churches of *Grecia* renounced the Church of *Rome* for their abominable Idolatry.

It were too tedious to recite all, which the ſtorie doe report to haue withſtood both Pope and popery, euen when it did moſt of all beare the ſway: theſe may ſuffice for the vnderſtanding of the Text. As for thoſe which haue beene raiſed vp ſince the decay and fall of Popery, I meane ſince *Luther*

thers time, they are so many, and so well knowne, that I need say no thing.

These are two Olive trees, and two candlesticks standing before the God of the earth. verse. 4.

Here the two witnesses are compared to two *Olive trees*, because that was the *Olive tree* doth drop downe his oyle and fatnes, so the faithfull Ministers doe droppe downe vpon the Church the sweet oyle of the spirit, which is all heavenly and spirituall graces: as the Metaphor of oyle is often so taken in the Scriptures.

They are also compared to two *Candlesticks*, because that as the candlestick beareth vp the candle set vpon it, so the Ministers of the Gospell beare vp and hold forth the light of Gods word, euen in the greatest darknesse.

These candlesticks are said to stand before the God of the Earth: because God beareth rule, not onely in heaven, but in earth also, euen then when all things in the earth seeme to be most troubled, and the Church militant vnder greatest persecutions, as now it was.

And if any will hurt them, fire proceedeth out of their moutbes, and shall deuoure their enemies: for if any will hurt them, so must hee be killed. ver. 5.

6. *These haue power to shut heauen that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into bloud, and to smite the Earth with all manner of plagues as oft as they will*

Here is shewed, that if any despise the simplicity of these two witnesses, and offer them wrong because of their basenesse, and contempt in the world, that there is a fire commeth out of their mouth; that is, the fry and mighty power of the word of God, vttered out of their mouths, which ouerthroweth, and ouerturneth their enemies; nay, as fire it consumeth them to ashes: for the ministers of the Gospell are armed with ready vengeance against all disobedience. Therefore they be starke mad, and know not what they doe, which oppose themselues against the true ministers of Christ. For the sword, which they fight with, slaieth the reprobates in their soules, though not in their bodies: for the ministry of the word, is the fauour of death to all vnbe'eners.

That which is here spoken of shutting the heauens that it raine not, and turning the waters into bloud, is an allusion to Elias and Moses. Whereof the one by his prayer shut the Heauens, the other by his rod turned

the waters into blood. Now the faithfull Ministers of the Gospell are compared to these two, not because they should worke such outward miracles as they did, but because they should be furnished with spirituall power, which is farre greater. For most sure it is, that the invisible and spirituall power, wherewith the Ministers of the Gospell are armed, is very great and glorious, though the world see it not, nor know it not. For the Apostle saith; *The Weapons of our warfare are not carnall but spirituall, mighty through 2. Cor. 1. God to cast downe holds, casting downe the 6. imaginations, and every high thing that is exalted against the knowledge of God, &c.*

And when they haue finished their testimony, ver. 7. the beast that commeth out of the bottomlesse pit, shall make warre against them and kill them.

Here is set downe the greater cruelty and bloody tyranny which Antichrist should vse against these faithfull witnesses of our Lord Iesus. For although they overcome him with the spiritual sword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beast that commeth out of the bottomlesse pit; that is, the Pope and his

adherents to murder Gods Saints with the material sword: but yet note that Antichrist can doe nothing till the two witnesses haue finished their testimony; such is Gods care and providence for all his faithfull seruants.

And their corps shall lie in the Streets of the great citty, which spiritually is called Sodom; and Egypt, where our Lord also was crucified.

By the great Citty, here is meant *Rome*, and yet not the Citty onely of *Rome*, but all the Roman Empire, power, and iurisdctions, as afterward shall bee made manifest. Now the corps and dead carkasses, which were murdered and massacred in all nations by Antichrists tyranny, are here said to lye in the streets of *Rome*, that is, to bee cast forth into the open fields, as not worthy the honour of buriall in all places, countries, and kingdomes, within the Roman Empire or iurisdiction of *Rome*, as wee read to haue beene in *England, Scotland, France, Ireland, Germany, and Spaine*. And as the holy Ghost sayth, *the dead bodyes of thy seruants haue they giuen to bee meat to the fowles of the heauen, and the flesh of thy Saints vnto the beasts of the earth.*

Moreouer, it is to bee obserued, that

Rome

is here compared spiritually, or by a trope, to *Sodom* and *Egypt*. To *Sodom* for filthy, for what City ever was, or is more filthy than *Rome*, the mother of Whoredomes and abominations of the earth. And to *Egypt* for Idolatry, and keeping Gods people in spiritual bondage.

Chap. 11.

Last of all, it is here said, That our Lord Iesus was crucified at *Rome*, which may seeme strange sith all men know, that Christ was crucified at *Ierusalem*, But to answer this doubt, we are to vnderstand, that in respect of the place our Lord Iesus was crucified at *Ierusalem*: but if we respect the power and authority that put him to death, hee was crucified at *Rome*: for Christ was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kinde of death properly two the Romans; and in a place which then was within the Roman Empire, and for this cause is here said, that Christ was crucified at *Rome*.

And they of the people, & kindreds, & tongues, ver. 93
And Gentiles, shall see their corps three
dayes and a halfe, and shall not suffer their
corps to be put in the Graue.

Hitherto wee haue heard of the rage of
Antichrist against the two witnesses. Now
fur.

further wee are to vnderstand of the malice and fury of all his adherents, that is, all Papists, Atheists, and the rest of the blinde people, and seduced multitude, which all did allow the Popes cruelty in shedding the blood of the Martyrs; and they doe testifie the allowance and approbation of the Popes fact and also their owne malice and madnesse against them in this; that they will not vouchsafe them the honor of buriall, but cast out their dead bodyes as carrion, or as the dead bodyes of Dogges or Swine: thereby shewing that they esteemed them no better than so. Nay, wee read that their hellish rage and madnesse was so great and outrageous, that they wreaked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloody and most malicious minds could not bee satisfied, except they digged vp the bodies of Gods witnesses out of their graues, and burnt them to ashes.

Whereas it is said. *they shall see their corruption* the meaning is, that all the blinde people within the Romane Empire should bee eyewitnesses of these things, and not onely so, but euen great Agents also in the slaughter of Gods people.

By three dayes and a halfe, which is half

eeke, hee meaneth all the time of Antichrists
 igne, and tyrannicall gouernment, as before
 hath beene shewed. For these three dayes and
 halfe; being in propheticall computation
 three yeeres and a halfe, signifie the same
 things that the two and forty moneths, and a
 thousand, two hundred and threescore dayes
 before.

And they that dwell upon the Earth shall
 reioyce over them and bee glad, and shall
 send gifts one to another: for these two
 Prophets vexed them that dwelt on the
 Earth.

vers. 10.

Here wee see how the inhabitants of the
 earth, that is, the subdued multitude and
 simple people in the time of ignorance, doe
 greatly insult and triumph ouer the death of
 the Lords witnesses, and they doe expresse
 their ioy by sending gifts and presents one to
 another, as if they had receiued some great
 benefits, or had heard the most ioyfull newes
 of the World. And the reason is added, be-
 cause they vexed and tormented them; mea-
 ning thereby, that the preaching of the truth,
 and the reproofing of their errors, Idolatries,
 and manifold impieties, was a dagger, and a
 curse vnto them, they could at no hand
 endure it; for the preaching of the Gospell

is the torment of the World, and the Preachers the tormenters. These few Preachers thundring against their superstitions and abominable service of Antichrist, did veruevery veine in their heart, and inwardly wound and launce their consciences, that they could haue no rest till they had rid them out of the world, But now having dispatched them, and made riddance of them, they are very cranke and iocund.

verse. II. 1 But after three dayes and a halfe, the spirit of life comming from God; shall enter into them, and they shall stand upon their feet, and great feare shall come upon them which saw them.

Notwithstanding the rage and sauage fury of the Pope and his followers, yet here is shewed, that they could not preuaile as they desired: for within three dayes and a halfe, that is, when the date of Antichrists raigne was expired, and the time come that Popery must bee disclosed by the light of the Gospel breaking forth: there followeth a great alteration. For these two Prophets or witnessnes are raised vpon againe. For he saith, the Spirit of life which came from God, shall enter into them, and they shall stand vpon their feet.

This may seeme somewhat strange: but it is not to bee vnderstood that they should bee raised vp bodily in their persons, till the last resurrection: but that God would raise vp others endued with the same Spirit, which should mightely defend both the doctrine, cause, and quarrell, which their Predecessors had mainetained, and sealed with their blood: in whom they should after a sort re-live, and liue againe, euen as *Elias* did re-live, and as it were liue againe in *Iohn Baptist* who is said to bee endued with the power and the spirit of *Elias*, as it was foretold by the Prophet, and as our Saujour himselte doth avouch. Now blessed be God, that we liue in these daies, wherein we see with our eyes all these things fulfilled, For when the Pope and his Clergy had murthered *Gerbarius*, *Dulcimius Nauarrensis*, *Waldus*, *Nicholas Orem*, *Iohn Picus*, *Iohn Zisca*, *Visilus Grogenus*, *Armerius*, *Wickliffe*, *Husse*, *Ietome*, *Prague*, and many preachers in *Suenia*, and one hundred holy Christians in the country of *Alsacia*, and many other Countreys, and of all conditions of men: yet for all the spite of their hearts, God raised vp others in their stead, as *Luther*, *Calvin*, *Zuingli*, *Peter Martyr*, *Peter Viret*, *Melancthon*,
Bn.

Bucer, Bullinger, and their successors, yea thousands of excellent Ministers, and Preachers which are dispersed ouer all Europe this day. In whom all the former witnesses doe reuiue, and as it were stand vpon the feet againe, And now a great feare is come vpon the Pope and his Clergy, and all his favorites; for they did neuer so much dreame of such an altARATION: but this is the Lords doing, and it is maruellous in our eyes.

And they shall heare a great voyce from heauen saying vnto them. Come vp hither: and they shall ascend vp to Heauen in a Cloud, and their enemies shall see them.

VER. 12.

Herethe Lords witnesses, whom Antichrist had murdered, and called, and taken vp into Heauen, that they may bee crowned with glory and immortality, hauing in the earth fought so excellent a fight of faith as they had: for even as Christ their head was taken vp in a Cloud into the Heauens, even so his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreover, it is here said, that *their enemies shall see them ascending up*, they shall as it were ascend vp in their sight: for from the fire and faggot, swords and Speares of their enemies

they went directly vnto God, and the very
 consciences of their persecutors did witnesse
 so much, nay some of them being in horrible
 convulsions of conscience, did not sticke
 to vtter it, avouching the innocency of
 Gods Martyrs: as sometimes *Pilate*, and the
 Centurion did of *Christ*. But though they
 had not beene iustified by their enemies,
 yet are heere iustified by a great testimo-
 ny: for the voice from Heauen, the voice
 of God doth Iustifie them, and cleare
 them, accounting them worthy to bee called
 up from the Earth to Heauen, and receiued
 eternall glory. For howsoeuer the Pope
 and his Clergie condemned them for He-
 retickes and Schismatickes: yet here they are
 iustified and cleared by a voice from Hea-
 ven, which is more than the voyces, suf-
 frages, and approbations of all men in the
 World.

And the same houre there shall be a great
 earth-quake, and the tenth part of the City
 shall fall, and in the earth-quake shall bee
 slaine in number seven thousand, and the
 remnant were sore feared, and gaue glory to
 the God of Heaven.

As hee hath shewed before that the world
 was very ioyfull and iocund, when they
 had

Mat. 23.

had made dispatch of Gods witnesses : but
 afterward full of feare and terrour , when
 they saw what followed : So here in the
 Verse is shewed, that at the same houre, that
 is, about the same time when they haue per-
 secuted the Saints, and see thousands of others
 raised vp in their stead , and as it were our
 their blood, that their should immediatly fol-
 low a great earth-quake: that is, horrible com-
 motions, sedicions, tumults, and open wars
 among the Kingdomes and Nations of the
 World , and amongst all people which
 should liue after the breaking forth of the
 light of the Gospell , as this day we see with
 our eyes . For who now in these dayes doe
 not see and feele this Earth-quake ? Who
 knoweth not what stirs there haue beene
 and are euery where about Religion? Who
 ignorant that all the warrs, seditions, treach-
 ries, treasons, and rebellions that are this day
 in Europe betwixt one Kingdome and ano-
 ther , are specially concerning the matter of
 Religion? But marke what followeth: Be-
 hold the effect of this Earth-quake, It is
 said , that *the tenth part of the Citty shall fall*
 By the Citty here he meaneth the great Citty
 of Rome, mentioned before Verse. 8. which
 is therefore called the great Citty , becau-

was the chiefe City of the Roman Empire,
 and the very seat of Antichrist. Now then
 the sense and meaning of the holy Ghost
 is, that when there once beginneth to bee
 an *Earth-quake*, that is, broiles, contentions,
 perturbations, questions, and disputations,
 about Religion: and that the Popish do-
 ctrine which had so long prevailed in the
 world, should bee called in question, yea
 openly preached against, convicted, and
 condemned, that then *Rome* should begin to
 fall, and Romish Religion to suffer a great
 eclipse, yea the tenth part, that is, some part
 of the City of *Rome*; I meane the doctrine
 and authority of *Rome* should bee over-
 throwne. Now this falling of the tenth part
 of *Rome*; was fulfilled within some few yeers
 after the broaching of the Gospel by *Luther*,
 and his immediate successours; but since it is
 come backe many degrees, and hereafter it
 shall still ebbe and consume away by de-
 grees, even till it come to nothing: as
 God willing shall be plainly prooved here-
 after.

Moreover, here is set downe another
 part of this earth-quake: which is, that
 many shall bee slaine in number seven
 thousand, that is, many thousands, for the

number of seven is a perfect and vniuersal number, as formerly hath beene declared. By the sense of this clause is, that all such as will not yeeld to the Gospell after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out proudly against the truth, shall feelee the heauy Judgement of God vpon them, and come to a miserable and wretched end, as did heere in England, *Stephen Gardiner*, bloody *Bonner*, and many other such open persecutors, in other nations and countries, as the Booke of Martyrs doth plentifully witnesse.

Chap. 9. Last of all it is saide, that the rest were terrified, and gaue glory to the God of Heauen: that is, the Elect of God seeing their horrible judgements vpon the persecutors of the Gospell, and hauing their eyes opened through these contentions and broiles about Religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to the God of Heauen, as at this day wee see thousands doe, God be thanked. We heard before in the time of the Tukes murthering army when the third part of men were slaine that the rest repented not of their Idolatry.

now (God bee praised for it) many
 doe repent euery day , and turne from
 Idols , to serue the liuing God. And
 therefore although the times wherein wee
 are, bee sinfull and troublesome, yet are
 they golden times and dayes , in comparison
 of former Ages, wherein Antichrist did reigne
 and rule ouer all. Moreouer, from this place
 may plainly and strongly be concluded, that
 the Gospell shall preuaile more and more in
 all the Kingdomes of Europe , euen vntill the
 end of the world. For heere wee see it fore-
 told and prophesied, that in the very last age
 of the world , and euen as it were, a little be-
 fore the blowing of the seuenth Trumpet,
 which presently hereupon is sounded, as in
 the next verses appeareth , many should re-
 pent, and giue glory to God.

The second woe is past , behold , the third woe Ve 14.
will come anon. And the seuenth Angell 15.
blew the Trumpet , and there were great
voyses in heauen, saying, The Kingdomes
of this world are our Lords, & his Christs,
and he shall reigne for euermore.

Now commeth the third, the last, and the
 greatest woe , which is the woe of eternall
 death , vpon all the vngodly , both in their
 soules & bodies for euer in the last Iudgemēt.

Cha. 10. 6

The second woe was Turcisme. And this third woe is the last judgement. For it now followeth, that the seventh Angell bloweth the last Trumpet: as our Lord Iesus swa before, that when the seventh Angell should blow the Trumpet, there would be no more time. Therefore when we see all things full filled, which doe belong vnto the Trumpet, it remaineth that we should by heart expect and looke for the blowing of the seventh Trumpet, and the end of the world. For the holy Ghost telleth vs, that when the Kingdome of the Pope and the like shall fall, and Christ bee proclaimed in many nations, when the third woe shall be accomplished, the last judgement shall come upon it. Now at the blowing of this seventh Trumpet, there were great voyces in heauen, saying, the Kingdomes of this world are our Lords, and our Christs, and hee shall raigne for ever more.

These voyces in Heauen are Triumphing voyces of Gods Elect, who doe exceedingly rejoyce and triumph, that the Kingdome of Satan and Antichrist is ouerthrowne, and that the Kingdome of God and of Christ is set vp, and shall stand for evermore.

now all aduersary power being ouerthrowne,
Christ doth deliuer vp a peaceable King-
dome to his Father, as it is written, *Then shall*
be the end, when hee hath deliuered up his
peaceable Kingdome to God the Father: For ^{I Cor. I.}
^{15. 24.}
he must reigne ouer the Church militant, till
he haue tread downe all his enemies vnder
his feete, and when the Sonne of God hath
subdued all things to himselfe, then shall he
be subject to his Father, as he is the mediator
of the Church, and yet raigne with his Church
triumphant for euermore.

Then the twenty two Elders which sat before ^{Verse 16.}
God on their seates, fell upon their faces,
and worshipped God.

Saying: We giue thee thanks, O Lord God ^{Verse 17.}
Almighty, which art, which wast, and
which art to come: for thou hast receiued
thy great might, and hast obtained thy
Kingdome.

These 24. Elders doe signifie all the Elect, ^{Chap. 4.}
both of Iewes and Gentiles, as wee haue
said before; which all in most suppliant
manner, doe worship the onely euerlasting
God, when in the Church triumphant, and doe
greatly reioyce, and giue all praise and glory
unto him, because now he hath receiued the
Kingdome, the power and the glory, both

Pope, and Turke, and Emperour, and all his enemies, being subdued vnder his feete.

And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee judged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.

Verse. 18.

Now hee mentioneth the wrath and vengeance which is to bee powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas he saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee judged*, the sense and meaning is, that all the prophane enemies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict and vexed them very sore, should now bee judged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherein hee will destroy the that destroyed the earth, & seemed to earry all before them; and where also hee will giue a full recompence of reward to al his faithfull worshippers, both small and great,

both

both Preachers and professors of his Gospel. •

Then the Temple of God was opened in Hea- Verse. 29.
 ven, and there was seene in the Temple the
 Arke of his couenant, and there were light-
 nings, and voyces, and thunderings, and
 earthquakes, and much haile.

This is a further amplification of that
 which is set downe in this former verse. For
 now he saith, that the Temple of God should
 be opened in Heauen: That is, an open doore
 and passage should bee made through Christ,
 for all the elect to enter into Gods euerlast-
 ing Kingdome, and reigne with him and his
 Angels for euermore. By the Arke of the Co-
 uenant, is meant Christ, who is laid here to
 be seene in the Temple or Kingdome of glo-
 ry, because through his mediation onely (in
 whom the Couenant of peace is established
 with his Church) the twenty foure Elders
 are made partakers of their Crownes, and
 enter in with him and his Angels, into the
 everlasting Temple made without hands, and
 eternall in the heauens. But on the contrary
 heere is said, that there were lightnings, thun-
 derings, &c. that is, most horrible vengeance
 & wrath powred downe vpon all reprobates
 in hell-fire for euermore. For when it shall be
 said to al the faithfull, *Cōe ye blessed, &c.* the
 also

also shall it bee said vnto all beleeuers : *Go ye Cursed into hell-fire, &c.*

Now for warrant of this exposition of the last verse, that the Temple in Heauen is to be vnderstood of the Kingdome of glory, looke Chapter 15. verse. 5. 6. 8. Chap. 16. verse. 1. The reason hereof is, that as the doores of the Temple of *Ierusalem* being set open, Gods people entred in and worshipped : so the euerlasting gates of the new *Ierusalem*, & celestial Temple being set open by Christ, all the Elect doe enter in, and worship God without wearinesse, euen as the Angels for euermore.

That the Arke of the couenant is taken for Christ, see 2. *Sam.* 6. 2. *Psal.* 78. ver. 61. 62. This Arke of the Couenant, that is, Christ is heere seene in the Temple, because Christ hath already taken possession of Heauen as Mediatour and Head of the Church, and now doth set open the Kingdome of Heauen to all beleeuers, that through him they may haue free acceffe thereunto, as it is written, *that through him onely we haue an entrance vnto the Father.*

Eph. 2. 28.

That by *thundrings, lightnings, earthquake, haile,* is meant that horrible vengeance and wrath, which is powred forth vpon all the

the

Godly, see *Psal.* 11. verse. 6. Let this
suffice to satisfie the conscience of the
reader. And thus much concerning the se-
cond vision contained in these eight Chap-
ters going before : wherein wee haue heard
all things expounded that doe belong vnto
the opening of the seuen seales, and the blow-
ing of the seuen Trumpets, that is, all nota-
ble things which were to fall out from the
Apostles times, vnto the end of the whole
world.

CHAP. XII.

NOW hauing finished the second vision,
wee are come vnto the third, contained
in all the Chapters following, euen vnto the
end of this Booke. Wherein diuers things,
which were obscurely and darkely set downe
in the former vision, are more plainely and
fully opened and expounded : so that this
third vision is as it were a Commentary or
more cleare exposition of sundry things con-
tained in the second vision. But especially of Chap. 6.
the persecuting Romane Empire mentioned
in the opening of the second seale, and also
of the Papacy mentioned at the blowing of
the

Chap. 9.

the first Trumpet. But the generall summe of this third vision, is a liuely painting of the malignant Church and the great vpholders thereof, the Diuell, the Roman Emperour, and the Pope. It sheweth also the rising and falling of the Roman Empire, and the rising and falling of the Papacy. It sheweth also the vtter ouerthrow of both together, with the eternall condemnation of the Diuell which set them all a worke to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the vnconceiueable happinesse of all Gods chosen in the Heauens for euermore. This principall drift of this twelfth Chapter, is to set forth the nature of the true, visible, and militant Church heere on earth, whose head is Christ Iesus. And also the false malignant Church, whose head is the Diuell, together with continuall enmity and war which is alwayes be twixt them.

This Chapter may very fitly be diuided into fise parts :

The first is a description of the Church,

The second is a description of the Diuell, the Churches enemy.

The third containeth the Churches battell with the Diuell, and her victory.

The

The fourth sheweth the joy and triumphs
theodoly, in the Churches victory over

The fift and last sheweth the fury, and ma-
r of Satan, who, although he was foiled in
taile by the Church, yet would not giue
up, but continued persecuting the Church
her members, and making warre against
the remnant of her seede.

And there appeared a great wonder in Hea-
uen: A woman cloathed with the Sunne, &
the Moone was under her feete, and upon
her head a Crowne of twelue starres.

Text,
Verse. I.

First, the holy Ghost calleth the matters
of this Chapter a great wonder, to stirre vs
up to attention. For men are much moo-
ed with wonders; and a wonder indeed it
is in the litterall sense to see a woman cloa-
thed with the Sunne, &c. but a farre greater
wonder in the spirituall sense, as wee shall
see, and the greatest wonder of all, that a
more weake woman should encounter with
a great red Dragon, and ouercome him. It is
to be a wonder in Heauen, because the
Church here in vision appeareth not vpon
the Earth, but in Heauen, in as much as hea-
ren is from Heauen, her inheritance in Hea-
uen, and her conuersation in Heauen.

The

The Church is here compared to a woman, as in the 45th Psalm, and the whole Booke of the Canticles, and that for three reasons.

First, as a woman is weake and feeble, and in law can doe nothing of her self without her husband, so we of our selues are weake and feeble, and in matters of Gods Law and worship, can doe nothing without our husband Christ, as he saith: *Without me ye can doe nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: so the Church by her conjunction with Christ, and his Word, doth bring forth many Children vnto God.

Thirdly, as the loue and affection of a woman is to her husband, as Genesis the second Chapter and the sixteenth Verse, so the loue and affection of the Church is altogether to Christ, and Christ to her.

This woman is clothed with the Sunne that is, the Church is clothed with Christ. *the Sunne of Righteousnesse*, as the Prophet speaketh.

Mal. 4. 2.

The Moone was under his feet. Whereby is meant, that the Church treadeth vnder her feet all worldly things which are com-

pare

ed to the Moone for their often changes,
waxings, wanings, and increasings, decrea-
sings, continuall mutations, and vncertain-
The Church treadeth al transitory things
under her feete : that is, she maketh lichte
of them : The regardeth them not in
comparison of heavenly things. For hee that
is clothed with the Sunne, careth little for
the light of the Moone.)

She hath upon her head a Crowne of 12.
Pearles : which signifieth that the Church
is adorned and beautified with the doctrine
of the twelue Apostles ; that is, the doctrine
of the Gospell, as it were with a Crowne of
Gold, of Pearle, and precious Stones. For
the Doctrine of the Gospell is the Crowne
of the Church.

And shee was with Child, and cryed tra- Verse 2.
uailing in birth, and was pained ready to
be deliuered.

The Church is said to be with child, after
she hath conceiued the immortall seed of the
Word, by the Ministry of the Gospell, as
the Apostle saith : In Christ Iesus I haue be- 2 Cor. 4.
come you through the Gospell. And to the 15.
Galatians : O yee little children, of whom I
was againe in birth, till Christ be formed
in you.

It

It is not onely said that this woman was
with child, but also, that she was very neere
her time ready to bring forth, and to be deli-
uered, and that she cryeth in trauell. Now
the Child which she bringeth forth, is Christ
Jesus, as appeareth in the fift verse, for there
Gal. 5. 19. it is said of him, that *He should rule all Nations with a rod of Iron.*

Now although Christ was borne but
one member of the Church, which is the
Virgin Mary: yet may it bee said that the
whole Church, which was before his com-
ming, did euen trauell with paine to bring
him forth, because they had through faith
in the promises, a longing and feruent desire
and expectation of his comming. For from
the first promise made to Adam, and after-
ward renewed to Abraham and his posterity
the Church stood in a continuall expectation
of the promised Messias, looking wishfully
every day when he should be actually exhibi-
ted to the world. For which cause here she is
said to cry *travailing in birth*. And not vnlike
also may the Church be said to cry *travailing*
in birth, when through many persecutions
and afflictions, shee bringeth forth children
unto God by the Ministry of the Word. For
the Church bringeth forth no children at ca-

[illegible]

[illegible]

might haue no more being in the Earth, therefore wee reade *Acts* 8, that after the killing of *Steuens*, there was such a persecution raised vp against the Church by the high priests, the Princes of the Iewes, the Pharisees, and all that cursed crew, that all the Apostles and Disciples of Christ were scattred and dispersed heere and there in the Heathen countries, and amongst the Heathen people, which are called the *Wildernesse*, that is to say, ground vntilled, desolate, and barren of all fruits of godlinesse.

But now may some men say, How shall the Church doe in the *Wildernesse*? how shall shee liue? how shall shee be sustained? There is no tilling, no sowing, no planting, there is no corn, there is nothing to be had either for food or raiment. Heere it is answered, that God prepared a place for her, where shee should be fed, God tooke vp an Inne for her. She wanted neither foode nor raiment in her persecutions and troubles. Which teacheth that God doth alwayes prouide for his owne, in great miseries, scarcities, famines, banishments, and persecutions: As sometimes hee did *Elias* in the time of dearth, and for the children of *Israel* in the *Wildernesse*.

The time, wherein the Church was fed in the Wildernesse, was a thousand two hundred and threescore dayes : that is, during the time of her persecutions, as before hath been shewed. Chapter 11. verse. 2.

Verse. 7. 8. *And there was a battell in Heaven, Michael and his Angels fought against the Dragon, and the Dragon and his angels fought. But they preuailed not, neither was their place found any more in Heaven.*

Now wee are come to the third part of this Chapter, which is the battell betwixt Christ and the Diuell. For whereas the Dragon could not smother Christ in the cradle, as hee indeauoured, and so depriue the Church of all her happinesse for euer; now hee proclaimeth open Warre, both against Christ, and all his members, plotting and purposing to oppose the very saluation of the Church, though it bee founded in Christ. Wherein he sheweth both his impudency and furious madnesse. *Michael* heere signifieth Christ as *Daniel* Chapter the tenth, verse thirteenth. This name is giuen to CHRIST in *Daniel*, because he is the first of the chiefe Princes, that is, hee is the head of the Angels, who are chiefe Princes, as the Apostle affirmeth,

Col. 1. 16.

That

That Christ hath his Angels joyned with him, is not to note any weaknesse or want of strength in Christ, alone to overcome his enemies, but to shew, that as Christ effecteth great wonders in the World, so for the most part hee doth it by instruments, and meanes : as sometimes Angels, sometimes men. But heere specially it meaneth the Apostles, and their successors : yea, and at this day all Christian Kings, Princes, and Potentates of the earth, and all others, which take part with Christ against the duell, and his instruments.

Well, heere wee see that these two Generalls, and grand Captaines, *Michael* and the Dragon, doe muster both their armies, joyne battell,, and fight a pitched field, the event and successe whereof is this, that the Dragon and his Angels goe downe. O blessed successe may wee say ! For if the Duell had preuailed, it had beene woe to vs : sith this battell was about, and concerning the very saluation of mankind by Christs death and resurrection. Wee know how the Duell set upon Christ alone to tempt him vnto sinne, that so hee might ouerthrow the worke of our redemption, supposing in this combate or Monomachie to haue got the day : but hee preuailed not. Afterward, how strong-

ly did hee oppugne him by his Angels ? I meane the Scribes and Pharises , the high Priests and Elders of the people , yea , all the Diuells in Hell , and his whole infernall army not onely in murthering and crucifying his naturall body , but also in vsing all foreibie and cunning meanes to keepe him downe that hee might neuer rise vp againe ; as the great stone vpon his Tombe , the sealing of it the watch set to keepe it. For the Diuell knew right well , that if Christ rose againe , hee should lose the field : For the resurrection of Christ is our actuall justification , And

Rom 4. 25 *Christ was mightily declared to bee the Sonne of God by his resurrection from the dead.*

Well , doe the Dragon and his angels what they can , yet Christ is risen againe , and hath spoyled principalities and powers ; yea , all the infernall army , and hath made a shew of them openly , and hath led them all in triumph vpon his crosse : So that wee see in this first and greatest battell , the Diuell hath the foile. And it is further said , *that this Diuell and all his angels were cast out of Heauen , and their place was no more found* : which is not to bee vnderstood of their first casting out of Heauen , immediatly after their creation. For at that time they were no Diuells , nor ene-

? Iemies to the Church, but Angels of light ;
 high at now since their fall, and since they were
 Diuells ; they are said to bee cast out of Hea-
 uen, not because they euer came in Heauen
 since they were Diuells, but because they can
 no longer impeach the Church touching her
 blessed Estate in Heauen. They are without
 hope to dispossesse her of her inheritance :
 that is ratified, and made sure vnto her in
 the death and resurrection of Christ. And
 for this cause it is said, that the Diuell hath
 no more to doe in Heauen : that is, hee cannot
 with his heart ouerthorw the saluation of
 Gods children. *For who can lay any thing to* Rō. 8.33.
the charge of Gods chosen ? It is God that
justifieth, who shall condemne ? It is Christ
which is dead, yea, or rather, which is risen
again, &c. True it is indeede that this battell
 is said to bee in Heauen, that is, about Hea-
 uenly things ; yea, about the highest points of
 Heauen, which is saluation or damnation :
 for the Diuell vpon this very point, hath
 from the beginning mightily wrestled and
 struggled with the Church, and doth euen
 still this day : but blessed bee God, that hee
 cannot, nor shall not preuaile against any one
 of Gods elect. For our Lord Iesus saith, *I giue* Ioh. 10.28
unto them eternall life, & they shal neuer perissh,

neither shall any take them out of my hand: my Father which gave them me, is greater then all. Neither shall any plucke them out of my hand. Againe, All that the Father giueth me, shall come vpon me. And this is the Fathers will which hath sent mee, that of all which hee hath giuen me, I should lose nothing, but should raise it up againe at the last day.

Now further wee are to obserue, that as Christ in his owne person hath once preuailed in the maine battell against the diuell, so his Church militant shal likewise alwaies preuaile through him. For it is written. The gates of hell shall not preuaile against it.

Mat. 16.

Verse. 9.

And the great dragō that old serpent called the Diuell & Satan was cast out, which deceined all the world: He was euen cast into the earth, and his Angels were cast out with him.

Now because the diuell cannot ouerthrow the saluation of Gods elect, hee is said to bee cast out of Heauen into the earth: that is, amongst earthly and carrall men, that hee may exercise his tyranny, and wreake his malice vpon them. For hee hath power giuen him to tyrannize ouer them at his pleasure, and the

Ephe 2.2.

Apostle saith, he worketh in the children of disobedience, & taketh them captiue to do his wil.

Verse. 10.

Then I heard a loud voice in Heauen, saying, Now

Now is saluation, and strength, and the Kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before God day and night.

Here is the triumphant song of victory, which all the Saints and Angels doe sing vnto God, praying and magnifying his power, and the power of his Sonne Christ; for ouercoming the Dragon, and giuing the victory to the Church through Christ. For now with joy and loud voyces they sing and say, that the Churches saluation is sealed and made sure vnto her for euer. It can neuer bee taken. The diuell is foyled and cast downe in the earth.

These songs of joy after great victories are of great antiquity in the Church; as we reade of the Children of *Israel*, after the ouerthrow of *Pharaoh* and his army in the red sea, of *Deborah*, after the great victory ouer *Sisera*: of the women that sung after the victory of *Goliath* by *David*.

The Diuell is called the accuser of the brethren for two causes. First, because hee accuseth Gods Elect of much sinne, and calleth for justice against them day and night at Gods hands, that they might bee condemned vpon
such

such Articles as hee is able to proue against them : for hee knowing right well that the Judge of all the world is a just God, and must needs deale vprightly, doth dash the vrges him to doe justice vnto sinners, being willingly ignorant that all Gods people though sinners, are cleared and discharged in Christ.

Another reason is, because of the calumnies, reproaches, and slanders, which in all ages, at all times, and in all places and countries, hee hath alwayes vnjustly raised vp against the true worshippers of God.

Verse 11. *But they ouercame him by the blood of the Lambe, and by the Word of their testimony, and they loued not their liues vnto the death.*

Heere is shewed that the Churches victory ouer Satan and Hell, is not through any power or might of her owne, but by the blood of the Lambe, and the Word of the testimony; that is, the Word of God, which they witnesse, professe, loue, and sticke vnto euery vnto death.

Ver. 12. *Therefore rejoyce yee Heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea : for the Diuel is come downe vnto you, which hath great wrath, knowing*

knowing that he hath but a short time : Heere againe the Saints and Angels, and all
 blessed company of Heauen, are called
 , and exhorted to rejoyce, because the di-
 and his angels are cast out, and the Elect
 the victory ouer him, through the blood
 of the Lambe; and because the saluation of
 Church is sealed vp, and God onely
 gneth through Christ. Which all are mat-
 of so great moment, that not onely the
 Church militant is stirred vp to rejoyce here-
 but euen the Church Tryumphant also, that
 the spirits of iust and perfect men. But on
 contrary, heere is fearefull woe donounced
 against the *inhabitants of the earth*, and of the
 : that is, all Papists, Athists, Worldlings,
 Reprobates. For sith hee cannot haue his
 will of the Church, yet hee will haue his will,
 and wreake his malice vpon them, by hard-
 ning their hearts, and blinding their eyes,
 making them his slaues and vassals, to
 fight for his Kingdome against Christ, against
 Church, against all goodnesse, and all good
 . Therefore is added, why the Diuell is
 such a rage with the World, and commeth
 on them in so great wrath and fury; to
 , because *hee hath but a short time :*
 is, because his Kingdome draweth
 to

Verse. 13.

to an end; therefore he doth so bestirre him.
*And when the Dragon saw that he was cast
 to the earth, hee persecuted the woman who
 had brought forth the manchild.*

Now the Diuell seeing himselfe cast
 of Heauen, so as hee cannot impeach the
 uation of the Church, hee raiseth vp horrible
 persecutions against her by his Instruments
 heere in the earth, labouring to roote her
 if it were possible: for being overcome of
 head, hee doth now with might and maine
 vpon the body, and what horrible stormes
 hath in all ages, specially in these last daies
 sed vp, & daily doth raise vp against the Church
 both the Scriptures and all Church stories
 abundantly declare.

Verse. 14.

*But to the woman were given two wings
 of a great Eagle, that she might flye into the
 wilderness, into her place, where she is nourished
 for a time, and times, and halfe a time, from
 the presence of the Serpent.*

These two wings doe signifie all the wayes
 and meanes of euasion, which God gaue
 his Church, when hee deliuered her from the
 hands of her pursuers and persecutors: and
 so her swift flight from them, and all their
 malicious practices. For although the Church
 cannot absolutely flye from the presence

Diuell, with her Eagles wings being
 unspeakably swift as hee is; yet after a
 while is said to flye from him, and his pre-
 sence, when the power of the Tyrants and Per-
 secutors which hee raised up, cannot overtake
 her, to murder and kill her. But as touch-
 ing her flight to the Wildernesse, and her lod-
 ging and nourishment there, by Gods proui-
 dence, in the midst of all penury and ex-
 tremity wee haue sufficiently heard before
 the sixth Verse, and therefore heere I fur-
 ther to speake any further of it. As concer-
 ning the space and continuance of her dou-
 rantment in the Wildernesse, which is heere set
 out to bee a time, and times, and halfe a
 time, it is the same that the thousand two
 hundred and threescore dayes, mentioned in
 the sixth Verse; and the twenty foure moneths
 mentioned, chap. 11. verse 2. and the three
 years and a halfe, mentioned chap. 11. vers. 6. as
 hath bene shewed.

And the Serpent cast out of his mouth wa- Verse 15
 ter after the Woman like a flood; that hee
 might cause her to bee carried away of the
 flood.

Now the Church being secretly hid, and
 preserved by Gods prouidence in the Wil-
 dernesse, so as the Diuell and his instruments
 can

cannot finde her out, or come at her, taketh another course, and casteth about another way to annoy her; and that is, by fling a flood of Water after her to drowne withall. Whereby is meant, the innuementlyes, reproches and slanders, which hee raiseth up by sundry Heretickes against her in all ages; as the Arrians, Denatists, Papists, and suchlike, and all to bring her into the hatred of Princes, Potentates, and all that were in love with her; that sith otherwise he could not prevail against her, yet at least hee might vnto sinke her in this gulfe of reproches,

Verse 16. *But the earth helpe the Woman, and the earth opened her Mouth, and swallowed up the flood, which the Dragon had cast out of his Mouth.*

The same God which first deliuered the Church from the violence and fury of Satan, and afterwards cast him out of Heaven and gaue her victory ouer him; and after that againe miraculously hid her, and preserved her in the Wildernesse, doth not now let a dead life forsake her, nor suffer her to be drowned in this flood of reproches, and unjust calumniationes, which the Dragon casteth after her; but causeth the earth to helpe her, and to swallow up the flood: That is, he will

all creatures in the Earth to helpe his Church: not onely so, but also hee stirreth vp manerly and carnall men to defend the Church, and to take part with her against her enemies. As sometimes hee did *Cyrus*, *Cydemelech*, *Nabuzaradan*, *Gamaliel*, and many others, whose power and policy hee used for the good of his Church, and for the drying vp of that flood of reproches, which man hath in all ages cast vp against her. And God bee thanked, wee see at this day that this flood of slanders and calumnies, which Papists, and Atheists, cast out against the Church, and her particular members, doe dry vp daily, and shall dry vp more and more, being drunke in by the earth. And the Church doth stand still vnmoveable, and shall stand and continue even vnto the end of the World.

For the Dragon was wroth with the woman, and went and made Warre with the remnant of her seede, which kept the Commandements of God, and haue the Testimony of Iesus Christ. Ver. 17.

Heere wee see there is no end of the Diuels malice. He is infatigable in mischief: though he haue neuer so many foyles, yet hee will not give ouer, but begin againe. For where-

as

as hee could not preuaile aginst the women
to cast her out of Heauen, by impeaching
Election and saluation in Christ, not yet roo-
her out of the earth by persecutions, being
in the Wildernesse, and locked vp in the
Chamber of Gods Prouidence, as some-
times young *Ioash* was locked vp in the
Priests Chamber from the fury of *Athalia*

King 11.2 now hee goeth another way to worke, and
setteth vpon her in her seede and posterity
which remaine in the earth vnto this day
that now sith hee cannot doe what mischief
hee would against the Church; yet will hee doe
what hee can: seeing hee cannot wound her
her head, yet will hee bite, and pinch at her
heeles; as it is written, that *hee should bruise*
Gen. 3.15 *her heele.* And as it is the malice of Satan
against the Church, so is the rage and fury of
all his members, euen all the wicked and vn-
godly, against the true worshippers of God.
They are restless in malice and in mischief
if they cannot vex them one way, they will
try another: if they cannot touch them in
their liues; yet will they molest them in
their goods and good name: if they can-
not doe what they would, yet will they doe
what they can: they will neuer gine ouer
they can spight them in the least thing

they shall be full of it. For they are as full
venime as a Toad, and as full of malice to
Christ, as an Egge is full of meate.

And I stood on the Sea sand.

Verse 18.

Now *John* affirmeth that hee stood vpon
the Sea sand, to behold the Beast which
cometh out of the Sea in the next chapter, or else
because the Greek word may be of the third
person, which is, he stood; that is, the Dragon
stood, it may beare this sense, that the Diuell
stood vpon the Sea sand, as it were working
and framing out of the Sea his chiefe instru-
ment, which is the Beast now following to
be spoken of.

CHAP. XIII.

WE haue heard in the former chapter
the description of the Church, & of
her enemy the Diuell, and of the battell
betweene them, with the successe thereof. Now
in this chapter wee are to heare of the Dra-
gon two great instruments, whereby hee
worketh against the woman: that is, the Ro-
man Empire, and the Papacy. For by these
two, as it were his two hands, he hath in all
times, from the Apostles time to this day,
continually assailed, & afflicted the Church.
Therefore the maine drift of this chapter is, to

R

describe

describe at large these two beasts, together with all their beastly proceedings. So, the this chapter may fitly bee divided into two principall parts.

The first is a description of the Roman Monarchy, when it was at the highest pitch unto the 11. verse.

The second is a description of the Papacy when it was in his pride, and exaltation, in all the verses following unto the end of this chapter.

In the first of these two maine branches, the Roman Empire is diversly described.

First the pedegree thereof.

Secondly, of her seven severall governments.

Thirdly, of her great & out-stretched power.

Fourthly, of her victories.

Fiftly, of her blasphemies.

Sixtly, of her fury, rapine, and pride.

After this is set downe the wound which was made in the Empire, with the curing of the same.

Lastly, is set downe the great and admirable power and authority of the Roman Empire, which ruled over a great part of the world, and had many Nations subject unto it, especially, when the Popes were the heads thereof.

Verf. 1.

Ver. 2.

Verse 3

Verf. 4. 5,
&c.

In the second maine part is the Papacy very
ely described.

First, from the pedegree thereof, which is of Verse 11
the earth.

Secondly, from the civill and Ecclesiasti-
all power thereof, which is pretended to come
from Christ, although intruth it is of the
well.

After this is set downe that the Papacy Ver. 12. 13
ould be as mighty, and performe as much
the service of the Dragon, against God, as
the Empire of the Heathen could doe,
both by authority and force, and especially by
wonders.

Then it is shewed that as the Papacy did Ver. 14. 15
stance of matter set up and restore a
the old Roman tyranny to bee worship-
ed and wondred at; so hath it framed an
archy or Ecclesiasticall government, af-
ter the very forme and president of the
Roman tyranny; which is indeed so
that it is called the lively image there-
of, and hee hath by his Clergy and their
isdiction, put such life and spirit into
the Image that it spake with authority
power in all Countries and Kingdomes, Ver. 16. 17
so much, that whosoever would not sub-
mit himselfe therunto, and both professe

and practice Popery, and yeeld himselfe wholly to the Papacy, he should dye for it.

Last of all, is described and discovered from the numerative letters of the name of the second beast, both who he was, and from whence he should spring.

Verse 8

And I saw a beast rise out of the Sea, having seven heads and tenne hornes, and upon his hornes were tenne Crownes, and upon his heads the name of blasphemy.

First, we are to understand that a Beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the civill power thereof, which is of God, as it

Rom. 13: is written, *There is no power but of God*; but in respect of the tyranny, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the Divell; and therefore this beast is said to ascend out of the bottomlesse pit, cap. 17. ver. 8

This word beast is thus taken in the seventh of Daniel, where the three great Monarchies of the Babylonians, Medes, and Persians, and of the Grecians, are compared for their pride, rapine, and cruelty, to a Lyon, a Beare, and a Leopard. The Angel in that chap saith expressely, that these beasts were Kings that is, Kingly Governments or Dominions

By

By the Beast in this place is meant the Roman Monarchy, not in regard of the civill power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

By the Sea heere is meant the troublesome state of the nations: as it is taken, Chapter 4, ver. 6. and chap. 2. ver. 1. For from the boiling and broyling estate of the former Kingdomes and heathen nations, which were as a raging sea, did the Roman Empire spring up, all stories doe witnesse. And the Prophet Daniel doth flatly teach, that through the division of the Greeke Empire, which fell out in the posterity of *Alexander the Great*, especially betwixt his two sonnes *Ptolmeus* and *Seleucus*, this Roman Monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of.

By the seven heads of this beault, are meant the seven severall governments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, the Decemviri. Fourthly, by Dictators. Fifthly, by Triumviri. Sixtly, by Emperors. And lastly, by Popes, as hereafter shall more plainly appeare.

By the tenne hornes of this beast is meant the great power and large dominion of the Roman Empire, or as the Angel himselfe doth

Cha. 17. 3

expound it, thereby is meant ten Kings, this is, many Kingdomes which should bee subject to the Roman Monarchy, and wherein is very deepe the power and strength of the Empire did consist. For by these Hornes the Roman Empire did not onely push downe other Nations: but especially doffe against the Church, and as it were cruelly gore the side thereof,

Now then we see that the Roman Emperors both in hornes and heads, were like their father the Devill or the Dragon.

By the ten Crownes upon his ten hornes, are meant his great and manifold victories over other Countries and Kingdomes.

The Hornes of the beast are said to be crowned, and not his heads, because the Roman Empire hath alwaies more prevailed by power then by policy, by strength then by subtilty. But the Dragon hath his head crowned, and not his hornes, because he hath alwaies done more hurt by policy, then power, by subtilty, then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this Chapter doth specially speake of the Roman Monarchy, as the Popes were heads thereof: or as it was under the dominion of the Popes in their pride when

as the Emperors were almost troden under foot: and not simply and solely, as the Emperors were heads thereof.

Moreover, it is said, that upon the seven heads of this beast was writte the name of blasphemy. For besides the blasphemies of Caligula, Nero, Domitian, Dioclesian, Iulianus, and the other old Heathenish, and persecuting Emperors, which have arrogated unto themselves divine honour, wee shall anon heare of the passing blasphemies of the Popes against God, and all goodnesse. Verse. 4. 5

And the Beast which I saw was like a Leopard, and his feet like a Bears, and his mouth as the mouth of a Lyon, & the Dragon gave him his power, and his throne, and great authority. Verse 2

Heere the Roman Empire is described of the likelihood of qualities, which it had with the other three Empires going before.

For first, it is compared to a Leopard, for witnessse to prey upon others; and also for crueltie and subtilty, as did the Greeke Monarchy. Secondly, it is compared to a Bear for rapine, and ravening, as the Monarchy of the Medes, and Persians. Thirdly, it is compared to a Lyon for pride and cruelty, as the Monarchy of the Chaldeans

dreams. So then by this description it is very cleare, that this beast signifieth the Roman Monarchy, because it containeth in it the whole power of the other three Empires, and is heere described as a compound of divers beasts, yea, as a very Monster of Monsters, having the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreover; it is said, that the Dragon gave his power, and his throne, and great authority. Which plainly sheweth, that the power and authority of the Roman Empire is of the Divell, in respect of the evill quality thereof; that is, fraud, rapine, and oppression. In which respect it is said to ascend out of the bottomlesse pit, as was declared before. But the substance of it, and the government it selfe was of God. For the powers that be, are ordained of God, as saith the Apostle.

Rom. 13. 2

Verse 3

And I saw one of his heads, as it were wounded unto death: but his deadly wound was healed, and all the world wondered, and followed the Beast.

Heere Iohn in a vision seeth one of the seven heads of the Beast, almost wounded unto death. There bee divers and differing opinions

sions of the learned touching this wound
 the Empire, both when it should bee,
 how, and by whom, Some under-
 stand it of the death of *Julius Caesar*:
 of *Nero*: some of the oppression
 the *Gothes* and *Vandales*: some of
 great prevailing of *John Huss*, and *Je-*
rome of Prage in the greatest part of *Bohe-*
mia. But to let all these passe, if we doe wise-
 consider and weigh with our selves, that
 a Beast in this place, is not meant any
 full administration of government, but a
 monicall power in persecuting the Church,
 we shall find that a head of the beast was then
 wounded, when *Constantine the Great*
Maxentius and *Licinius*, the two last
 persecuting Emperors, let up true Religion,
 and brought peace to the Churches. For
 by the Roman Empire was greatly
 wounded, as touching the tyranny of it.
 The holy Ghost doth not let downe which
 the seven heads were thus wounded, but
 generall saith, one of them. Now it is very
 probable, that hee meaneth the sixt head:
 for wee doe not reade of any such wound
 the former five which were past. Neither
 is it bee understood of the seventh head,
 which was the Papacy, because it received
 no

no such wound as yet. It followeth that the wound was in the sixth head; that in the Empire. But wee read of no Emperor that did so wound the Beast, did *Constantine* the Great. And therefore it is very probable; nay, an hundred one, that the Holy Ghost heere poynteth him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Julianus*, *Valentius*, & others, which afresh did set up Idolatry, and persecuted the Church. Now upon the healing of this wound it is said, that all the World wondred, and followed the Beast: that is, many Nations, the greatest part of the world did submit themselves to the Roman tyranny. For sure it is, some Kingdomes were never subject to the Empire of *Rome*, as some part of *Asia*, and some part of *Africa*.

Verf. 4.

And they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast, saying: Who is like unto the Beast? Who is able to warre with him?

Now is shewed how all the subjects of the Roman Empire did worship the Dragon: that is, they maintained that wor-

ship

which hee liked and loved; that is, the
 worship of Idols, which the Apostle calleth
 worship of Devils. And it is said 1st 1 Cor. 10.
 they worshipped the Beast: that is, they 20, 21.
 all with one accord submit themselves
 to the Religion, and authority of the
 that is, to the Popes, as they were
 seventh head of the Empire: For as I
 before, so I say againe, the holy Ghost
 speaketh of the Empire, when it was
 the greatest glory and exaltation; yea,
 all the world wondred and followed
 the Beast; yea, when all admired the
 great and large dominion of the Roman Em-
 perour, and said within themselves, Who is like
 to the Beast? who is able to make warre
 against him? Now the Empire of Rome was
 so great and powerfull, as when the
 Emperours were heads thereof; I meane, when
 they executed the whole civill jurisdic-
 tion of the Empire, besides their Ecclesia-
 sticall power, which now did both meete in
 one. For now the Papacy was aloft, and
 the Roman Empire joyned with it: so that
 the eyes of the World were dazeled with
 the pompe and magnificence thereof, and
 they said, What is like unto it? Or who
 is comparable to the Pope, the seventh head
 there-

thereof? for then the blinde world thought that the power of the Pope was not onely above all things in this world, but also reach even to Heaven and Hell. For they imagined that the Pope may carry to Heaven whom hee could, and whom hee would he might cast downe to Hell: And therefore who could warre with the Beast? And they even see the reason of their wonderment, and of their speech. All stories and experience selfe doe shew, that there was never any power in the world so wondred at, as the usurped power and Majelty of the Pope, after hee came to bee the head of the Roman Monarchy. For then the World supposed that hee had power, even as God: and that hee might depose, and set up Kings and Emperors at his pleasure. Then it is cleare, that under the dominion of the Popes, Rome hath beene in her highest exaltation and glory. For the Papacy was the seventh head of the Beast, whereby the Whore of Babylon was supported in her most magnificall pompe and pride.

Verse. 5.

And there was given unto him a mouth that he should speake great things and blasphemies; and power was given unto him to doe forty and two moneths.

but opened his mouth unto blasphemy
against God, to blaspheme his Name, and
the Tabernacle, and them that dwell in
Heaven.

There are set downe the proud and blasphemous
speeches, both of the old and new
Roman Empire; and of the old and new
Roman Emperors. For this beast (as I said
before) comprehendeth all the Roman Em-
perors, both under the Heathen Emperors, and
Popes. Touching the great things, and
blasphemies, which the old persecuting Em-
perors have belched out against the God
of Heaven, it would require a volume to
set them downe in particulars. I will there-
fore only mention two or three for exam-
ple sake: As first, that of *Caius Caligula*,
which would have his Image set up in Temples
to be worshipped as God, and that the people
should swear by his name. *Nero* also did o-
penly blaspheme the Name of Christ, and re-
viled divine honour to bee given unto him.
Antichristian commanded that hee should be
called God and Lord. Many others requi-
red the like things: and so all the World
loved and worshipped this blasphe-
mous beast. Now as the sixth head, which
was the old Empire of *Rome*, was full of
the

the names of blasphemy; for the sever
head, which is the new Empire under the
minion of the Popes, which hee heere cla
ly speaketh of, did most of all blaspheme. For
the Pope did challenge to himselfe all power
both in heaven and earth: hee would be
worshipped as God: hee usurped author
over the Word of God: hee did take upon
him to forgive sinnes. Hee did most bla
phemously incroach upon all the offices
Christ, as King, Priest and Prophet. Hee ha
commanded the Angels. Hee hath erected
blasphemous images, and caused Pictures
be made of the God-head. Hee boasteth
cracketh great things of his papall power,
Peters Keyes, of Peters Chaire, of Peters suc
cession, of his miracles, of his two Sword
and of his manifold prerogatives royall. One
of the Popes poysoned his God: another ca
his God into the fire: another would eate
Peacocke in despite of God. Some of them
counted the Religion of Christ a tale or fable
some dranke to the Devill, some said, they
could doe as much as God. It were infinite to
set downe all their blasphemies: for it is said
of the Whore of Babylon, that shee was full
the names of blasphemy. Let this suffice for the
understanding of this text, that as the old Hea
then

Emperours did blaspheme, so the
 res being heads of the Empire, did most
 all blaspheme. And as it is heere said, they
 not onely blaspheme the Name of God,
 also did open their blacke, and blasphem-
 ous mouthes against his *tabernacle*, that is,
 Church, calling it a company of Here-
 tics, Schismatics, Apostates, and such
 and also against them that dwell in Hea-
 ven, that is, the spirits of just and perfect men
 which are in Heaven, as *Luther, Calvin, Mar-*
tyn Luther, and such like.

Moreover, it is to be noted, that this mouth
 given unto this monstrous beast, thus to
 blaspheme and speake great things. But this
 to be understood, that it was given in the
 and iust judgement of God upon the
 world to plague them withall, because they
 ded not the knowledge of the truth.
 it is added; that this power of the beast
 to worke his actions, was limited unto
 moneths; so that although he rule and
 for a time, yet shall he not long con-

it was given unto him to make war with
 Saints, and to overcome them; and power
 given unto him over every kindred, and
 tongue and nation.

Vers. 7.

There-

Verse. 6

Therefore all that dwell upon the Earth, shall worship him, whose names are not written in the Booke of life of the Lambe, who was slaine from the beginning of the world.

These two Verses doe set forth the power which was given to this Beast, both in fighting against Gods people, and also in overcoming of them, and murdering of them by heapes. As wee read of thousands murdered in the first ten persecutions, and ten thousands by the Popes, since they came to exercise the ciuill authority and jurisdiction of the Romane Empire, and that in all Countries and Kingdomes of Europe; as it is here said, that power was given vnto him over every kindred, and tongue, and nation. And he added, that all that dwell upon the earth, that is, all the subjects of the Roman Monarchy shall worship the Beast, and make a God of him; as wee read they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatening great things if any did withstand him: and also his mighty power and authority, whereby hee beat downe all before him. For if any did motiue against him, he was sure to smart for it. And thus through his tyrannicall power he subdued all Nations vnder him, and made them

men stoupe and fall downe and worship
 him. But it followeth, that for all this, none
 of Gods Elect did worship him, or submie
 themselves to his religion, and authority, but
 only those that dwell upon the earth, that is,
 worldly men: as Papists, Atheists, and Re-
 bellious, and all such, whose names are not
 written in the Booke of life. Christ, is called
 the Lambe slaine from the beginning of the
 world, because the saving power of his death
 was from the beginning of all beleevvers, all
 though he was not actually exhibited untill
 the fulnesse of time.

any man have an care let him heare. If any
 man be taken into captivity, he shall goe into captivi-
 ty: if any kill with a sword, he must be kil-
 led by a sword. Here is the patience and the
 faith of the Saints.

Ver. 9. 10

It is shewed, that the things spoken of this
 Beast, are very secret and mysticall, & can
 be understood of none but those onely, whose
 ears and eyes God openeth to heare and see,
 and understand, that is, the very Elect of God:
 for all Papists and worldlings, their eares &
 eyes are sealed and shut up, they cannot un-
 derstand them, but doe still worship the Beast,
 giving unto him diuine power and honor.

In the 10 verse the iudgement and ven-

S

geance

vengeance of God is denounced against the Roman Monarchy, both former and latter, which as it hath long oppressed the Church with cruell bondage, and drawne thousands into perpetuall captivity; so it selfe also should be cast downe, with all the adherents thereof, both in this life, and that which is to come. For as the Roman Empire did tyrannize over the world, and led millions into spirituall captivity and bondage: so heere it is auouched, that according to the just law of quittance, it should bee brought to the same lore. And as this Beast had murdered many by the sword; so hee himselfe must be murdered by the sword also, as the

2. Thef. i. 6. *Apostle saith, God is iust, and therefore will recompence tribulation to them that trouble his Church.* Now all this seemeth unto me to bee a cleare Prophecie of the fall and finall destruction of the Roman Empire, which indeede considering the pitch that it was at, may seeme a thing strange and incredible, and therefore the holy Ghost stirreth us up to attention in the 9. verse, as to a thing of great wonderment, and admiration: for if the Roman Monarchy fall, the Papacy must of necessity fall with it. For the Roman Empire is that Beast, which beareth up the whore of

Babylon, as appeareth in the 17. Chapter of this Propheſie, where wee ſhall (God willing) plainly, and at large heare of the joynt deſtruction of them both together.

It is added: *Here is the patience and the faith of the Saints.* That is, here is required great patience of all Gods children, to waite and carry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleieve, that they ſhall in Gods appointed time come to paſſe. For few doe beleieve theſe things, and therefore waite not with patience for the accompliſhment thereof.

And I beheld another Beaſt coming out of the earth, which had two hornes like a Lambe, but he ſpake like the Dragon. Verſ. 11.

Having deſcribed the firſt Beaſt which is the Roman Empire; now the holy Ghoſt commeth to deſcribe the ſecond Beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy, that is, the civill iuriſdiction, which hee exerciſed as he was the ſeventh head of the Beaſt, and head of the Empire; yet here hee is deſcribed after another ſort, that is, according to his Eccleſiaſticall authority: and there-

fore he is called another beast, or a beast differing from the former, in that he exerciseth another power, beside the power of the Heathen Emperours of Rome; which is his spirituall Jurisdiction, in which respect he is called the false Prophet.

The second Beast riseth out of the earth, as the former rose out of the Sea: then it appeareth that Antichrist is, by his breed, a son of the earth; obscurely borne, and by little and little creeping up out of his abject estate as did the Turke. It is here most truly said, that the kingdome of Antichrist ariseth out of the earth, and is the very breede of the earth; for assuredly it never came from Heaven. It was first hatched out of covetousnesse, ambition, pride, murders, treasons, poyloning, forceries, enchantments, and such like. For all stories doe shew, that from these rootes the Papacy grew to his exceeding height and altitude.

This second Beast hath two hornes like the Lambe; Whereby is meant his civill and Ecclesiasticall power, or his Kingdome and Priest-hood: which hee falsely pretended to come from the Lambe: and therefore he giveth in his armes two keies, and hath two swordes carried before him. So Boniface the eighth shewed

shewed himselfe one day in apparell as a Pope, and the next day in armour as the Emperor; and the two hornes in the Popes Miter are signes hereof. But the Holy Ghost here telleth us, that these two hornes are not the hornes of the Lambe, but onely like the hornes of the Lambe; for hee received not his power from the Lambe Christ; but from the Divell, that is, the Dragon, with ten hornes. Then thus it is, the Papacy is the seventh head of the first Beast, that is, the Empire; and yet a Beast by it selfe, with two hornes like the Lambe, in respect of his ioynt power and authority, both Eccleasticall and civil, in which respect hee is called even the Eight: and one of the seven, chap. 17. 11.

Although this second Beast have two hornes, like the Lambe, yet he spake like the dragon, that is, all his words and workes, practices and proceedings, lawes and decrees, are for the dragon, of whom he hath his power and throne, and great authority. So that whatsoever he pretendeth in Religion, and matters of Gods worship, as though hee would be like the Lambe; yet assuredly hee is altogether for the dragon and the divell: hee is assured unto them: as all experience doth manifestly witness.

V. c. 12.

And he did all that the first Beast could doe before him : and he caused the earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed.

Heere is shewed, that this second Beast was as mighty and strong as the first Beast, and could doe as much as hee, even in his presence. Whereby is noted the great power and authority of the Papacy, in performing as much in the service of the Dragon against God and his Church, as ever the Empire of the Heathen, and those wicked Emperours could doe : yea, hee did much more against Christ, and his Religion, then ever the persecuting Emperours could doe, even then when they were at their highest pitch. And all this hee did in his presence, that is, in the sight and open view of the whole Empire, or whole world.

And hee caused the earth, and them that dwell therein, that is, all Papists, and worldlings, to worship the first Beast, that is, to receive the worship and Religion of the old Roman tyranny, which set up and maintained Idolatry : so then, although the power in the Papacy came under the name of Christ, yet in truth it was the same with the power of the persecuting Empire : for the Heathen Empe-

Emperours condemned the true worship of God, and set up false worship, even the worship of Divels, which is Idolatry, and so doe the Popes also. so then we see, that this second Beast is all for the first Beast, that is, he giveth all his power and authority, to set up the worship and Religion of the old Roman Emperours; and to force all men by cruell Lawes and decrees, to receive and embrace the same. So this second Beast is nothing better then the first, nay in truth, a great deale worse.

And he did great wonders, so that he made fire to come downe from Heaven on the earth, in the sight of men,

Ver. 13 14.

And deceiveth them that dwell on the earth, by the signes which were permitted him to doe in the sight of the Beast, saying to them that dwell on the earth; that they should make the Image of the Beast, which had the wound of a sword, and did live.

These 2. verses doe containe 2, speciall things: the one is, the false and fained miracles of Antichrist: the other is, the curled effect thereof.

To the first, which is the wonders and miracles which Antichrist should worke, as heere said; that hee should make fire to come downe from Heaven, as Elias did: The meaning whereof is not, that the Popes

could indeede cause fire to come downe from Heaven, as *Elias* did: but in the opinion of the blind world they seemed to have as great power as *Elias* had. For partly by counterfeite miracles, and partly by some strange things done by the power of Satan, the seduced world hath verily believed, that the Pope and his Clergy had as great power to worke miracles as ever had *Elias*.

Touching the second thing, which is the effect of these wonders: It is heere said, that the Inhabitants of the earth, that is, Papists and Worldlings, were grossely deceiued & deluded by them, even by those lying wonders, which were permitted him to doe in the sight of the Beast, that is, in the face and open view of the Empire: According as the 2. Thes. 2. Apostle foretold, that the coming of Antichrist should bee by the effectuall working of *Sathan*, with all power and signes, and lying wonders, and in all deceiveablenesse of unrighteousnesse among them that perish, &c. But concerning the Popish counterfeite signes and wonders, it is needelesse to write being so well knowne unto all men, as they are, and so common and notorious in all Gories.

ing to them that dwell on the earth, that Vers. 14.
 they should make the Image of the Beast,
 which had the wound of a Sword, and did
 live.

Now Antichrist having gotten the world
 under him by his counterfeit miracles, doth
 his commandment on them, to make
 an Image of the Beast. Now what is heere
 meant by the Image of the Beast, is some-
 what hard discusse: some thinke, that by the
 Image of the Beast, which had the wound
 of the sword, and did live, is meant the re-
 viving, and the restoring, of the decayed e-
 state of the Empire, by the Popes, to his full
 strength and vertue. Wee doe read that the
 state of the Empire under *Nero, Otho, Gal-*
ba, and Vitellius, was weake and feeble, in
 comparison of that which was before,
 in *Augustus, Tiberius* and *Claudius*. Wee
 doe also read that the *Gothes* and *Vandals*
 made horrible rents and dispartitions in the
 Roman Empire. Wee doe further read, that
 the Empire was divided and rent in pieces,
 that there was the Emperour of the East,
 and the Emperour of the West; yea at last,
 the Empire of the West fell quite downe: so
 for the space of 300. yeares and more,
 there was no Emperour of the West, till the
 Bishop

Bishop of Rome *Leo* the third made *Charl* the great, the King of *France* Emperor. The was the Empire of the West againe erected and in time grew to as great a height under the dominion of the Popes as before; yea, greater. Now I say, some doe take this restoring of the decayed estate of the Empire, to the Popes, to his former strength and power, to bee the *Making of the Image of the Beast, which had the wound of a Sword, and did live*, But for my owne part, I cannot bee that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting up of the Beast himselfe: for the Empire is the Beast, and not the Image of the Beast; for wee must needs grant, that the Beast and the Image of the Beast, are two severall things. But the Popes in recovering the Empire to his pristine estate, set up the Beast againe: and therefore not the Image of the beast. Therefore the Image of the Beast cannot bee understood of the restauration of the decayed estate of the Empire. Beside this, it is heere said, that the inhabitants of the earth had a great hand in the making this Image. But the inhabitants of the earth have small sway in the recovering and erection of

Empire. (For therein the Popes were all
after it came into their hand,) Therefore
cannot be understood of the Empire,
of some other things; let us then dili-
gently search out what may bee the true mea-
ning of this place. It must needes bee gran-
ted, that by the Beast, which had the wound
by sword, and did live, is meant the recove-
ry of the Empire, as before verse 12.
by the Image thereof, I understand the
renewed government: for an Image doth
signifie a likenesse, a similitude, a figure or
resemblance of a thing. And as in all civill and Ec-
clesiasticall regiments, there is both a sub-
stance and a forme; a matter and a manner:
the Beast here, having before set downe, that Anti-
Christ had erected the substance and matter
of the Roman tyranny; now hee sheweth,
that he would also set up the Image & forme
thereof. For before verse 12. it is said, that
the Beast caused the world to
worship the first Beast, that is, to receive and
obey the lawes, worship, and Religion of
the old Heathenish Roman tyrants, as before
the Prophet shewed, and now here is added, that
he did not content himselfe with causing the
inhabitants of the earth to worship the old
Beast, in the substance of his Religion; but also

he layeth Commandements upon them, make his Image, that is, to erect an external forme of Ecclesiasticall government, as the very paterne and forme of the government of the old Empire; yea, so like it, that is called the very Image of the same. For the forme of government under the old Emperours, was cruell and tyrannicall, and altogether bent against the Church; so the forme of Ecclesiasticall government under Popes, was cruell and tyrannicall, and altogether bent against the Church; and therefore heere it is called the Image of it; for it is like it as it can looke. Then it followeth, that Antichrist hath set up that external forme of worship, which the Idolatrous Romans of old used, and that he hath renewed the persecuting Empire, not onely in substance, matter, but also in forme of government, and therefore I conclude, that the Popes Church-policy, and external regiment, is the very Image of the Beast.

Heere the Inhabitants of the earth are said to make the Image of the Beast, because they gave their consent to the making of it: for deede the Popes themselves were the cheefe Agents and doers of it.

Ver. 15. And it was permitted unto him, to give a Spirit

unto the Image of the Beast, so that the Image of the Beast should speake, and should use that as many as would not worship the Image of the Beast, should be killed.

Here is shewed, that this Image of the Beast was not a dead Image, but a living Image: for Antichrist put a spirit into it; that it might have life & power and great authority; inso much that this Image could speake, and not onely speake, but speake with great authority and power: so as whosoever would not worship this Image, that is, submit himselfe to the Romish Hierarchie, should bee put to death. Now may some man say, How did this Image speake? I answer, by the Popes Clergy. For the Romish rabble of Cardinals, Abbots, Bishops, Priests, Friers, and all that cursed Corporation were the very breath, life, and soul of this Image: I meane, that the life and power of their externall regiment, did lye in the execution thereof by the Clergy, as it doth in certaine Arteries and Veines. For this was their outward forme of government, without this truell execution of their governing Clergy men, but as a dead Image without life? But when Antichrist had once consecrated and erected his Romish Priesthood, then did hee put life into his Image, which

which before hee had caused to be made erected. Then wee doe plainely see, that Popish Hierarchy is not a bare resemblance of the old Roman policy, to stand as a picture on a wall, but hath a spirit put into the false Prophet, and speaketh with power and terror in all Kingdomes, that causeth all to bee put to death that will submit themselves unto it, and fall down and worship the Beast. Who knoweth this, that as many in the Countries as will not embrace Popery, and the old Roman ranny; the Popish Clergy, their Inquisitors and other Officers, did condemne them in their Courts, as Heretikes, Schismaticks, and delivered them over, being condemned, to secular power to be put to death?

Ver. 16.

And he made all both small and great, rich and poore, bond & free, to receive a marke in the right hand, or in their foreheads.

Verf. 17.

And that no man might buy or sel, save he that had the marke, or the named of the Beast, the number of his name.

Antichrist is not content to murder and massacre in all countries, which will not worship the Image of the Beast; that is, stoop to his government and authority: but hee will goe yet a step further, and will have all for

able brought in bondage unto him, as
marked Servants. For as men use to set a
upon their sheepe and other cattell, and
re-marke them, that it might openly
manifestly appeare to whom they ap-
pertain: so doth Antichrist this Romish
cause all men in all Kingdome to car-
open view his marke or brand, where-
all men see that they doe appertain unto
as heere said, that all the vassals of An-
tichrist, of what degree, estate or condition
must receive this marke in their
hand, or in their forehead: that is, they
openly confesse and practise the wor-
ship and Religion of the Beast. For the fore-
head is put for the profession; and the right
hand for the action: so that in one of them
at least, every man must openly declare,
hee acknowledgeth the Pope of Rome to
be Lord of his faith.
Moreover it is added, *That no man might*
buy or sell, save hee that had the marke, or the
name of the Beast, or the number of his name:
meaning is, that no man might traffique
in the world, or have any doings amongst
men, nay, hee might not bee suffered to
live, except hee had the marke of the Beast
in

in his forehead, or in his right hand, that unless hee did professe and practise the worship, the Religion, Lawes, Decrees, of the Pope. For the marke of the Beast is put in his Worship, Religion, Lawes, decrees, regiments, and Policy.

Moreover, the Popes vassals have not onely his marke upon them, whereby they may bee knowne, But also the name of the Beast for they must be named after him, even Children beare the name of their Fathers, and must be called of the Pope, or *Papa*, Papist. And not onely so, but also they have another privie marke upon them, and that is the number of his name, which is *Latinos*, or professors of the Latin Religion, Latine Kingdome, and Italian Church, as shall by and by appeare.

Now then, to grow to conclusion, and to make a brieve recapitulation of all things here spoken concerning the second Beast, which is Antichrist: Let us consider what increasing and proceedings hee hath made, as it were by degrees.

First, although hee hath two Hornes like the Lambe, that is, civill and Ecclesiastical power; yet hee speaketh like the Dragon that is, he bendeth all his power and authori-

by words and workes, for the Divell.

Secondly, hee doth as much as the first
Beast could doe in the service of the Dragon.

Thirdly, he causeth the first Beast to bee
worshipped, that is, established the sub-
stance of his Religion.

Fourthly, hee maketh the Image of the
Beast, that is, addeth a forme to the substance.

Fifthly, he putteth life into his Image by his
clergy.

Sixthly, hee will have his Image worship-
ped, and yeelded unto, on paine of death.

Lastly, he will have all men of all condi-
tions to weare his livery, and to receive his
marke, as it were his hired and covenant ser-
vants.

There is wisdom: Let him that hath wit,
count the number of the Beast: for it is the Verse. 18
number of a man, & his number is sixe hun-
dred threescore and sixe.

Now last of all the holy Ghost telleth us,
that it is a very high point of Wisdom
and understanding, to count the number of
the Beast, and requireth a sharpe and preg-
nant wit; and withall telleth us, that it is the
number of a man; that is, such as a man endu-
ed with Gods Spirit may find out. Then
we are encouraged to search into it, sith

it is within the compasse of mans reach. is no impossible thing. If therefore we would find out his name, we would desire no more then the field were won, for his name would discover him, and discry him to all the world, and quite stop the mouthes of the Papists, so as they should never have any thing more to say. For if Saint *John* had said expressly and in plaine tearmes, that the Pope of *Rome* are this second Beast, and the very Antichrist himselve, then the Papists had bene put to perpetuall silence, all matters quashed, and all controversies ended betwix them and us for ever. But heere the Holy Ghost doth not tell us his name plainly, but mystically; as many other things in the booke, that the worldlings which should fulfill them might be blinded, whilst the eyes of Gods Elect are opened to see into the trueth of all these matters. Well, to come to the point: St. *John* doth onely heere set downe the numerative letters of the Beasts name. He wrote in Greeke, and hee onely setteth downe three Greeke letters or Characters, which in Greeke numeration make sixe hundred sixty sixe. Now further wee are to note the numerative letters of the Greeke word *Lateinos* doe make just this number. And yet

Further we are to observe as a very speciall thing, that *Irenaeus*, an ancient Father of the Church, who lived very neere unto the Apostles times, mentioneth this word *Lateinos*, Iren. lib. contra haeres. the name of the Beast: And moreover affirmeth, that it was a common received opinion in his time, and before, that the beast should be called.

Now then let us consider how this fitteth. First, we know that the numerative letters of *Lateinos* doe justly fit Saint *Iohns* Greeke numerative letters. Secondly, wee know that Antichrist is the head of the Late Church, or Latin Empire: and therefore this very *Lateinos*. For heere we doe not enquire after the name of any particular man, but about the name of a Kingdome; for the Beast is a Kingdome, and a succession of men. Now *Italy* in old time was called *Latium*, and the *Italians Latini*, which notwithstanding of what Country the Beast should come. Moreover, the Beasts name, or name of the Roman Empire is *Lateinos*, because the Empire both under the Heathen Tyrants, and the Popes especially, had all their Religion, Service, Prayers, Lawes, Decrees, Writings, and Translations in Latine: all was in Latine, Latine, The Pope

preferred his Latine translation of the Bible
 before the Hebrew and Greeke originals.
 Thus then it is, Saint *John* telleth us flatly
the number of the Beast is sixe hundred sixty
sixe. *Irenaeus* saith, that *Lateinos* is his name
 which containeth just the number. There-
 fore heere we have is name, heere he is found.
 For if his name be *Lateinos*, wee need search
 no further, wee know who it is, wee know
 who is meant: for is not the Pope *Lateinos*?
 are not the succession of them *Latini*? are
 they not the heads of the Latine Church
 and Latine Empire? Have they not all their
 worship and Service in Latine? Are they not
 Latines? for what is the name of the Roman
 Empire but *Lateinos*? And what is the name
 of the Popish Hierarchie but *Lateinos*? True
 it is indeed which the Papists say, that many
 names may be invented, whose letters make
 this number: but the Spirit of God speaketh
 not of feigned names, for thereof can come
 nothing but uncertainty: but hee willeth us
 to count the number of his name, which
 then the Beast had, that is, *Lateinos*. I doe
 thus then conclude: The Beast is a King-
 dome, and the Papacy is the Kingdome of
 the Latines: Therefore the Papacy is the
 Beast.

The Papacy is *Lateinos*, and containeth the number of the Beast. For what other Monarchy can bee shewed since the *Revelation* was given, whose numerative Letters containe this fore-said number? Assuredly none. And therefore out of all doubt Saint *John* speaketh at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the Beast, according to Saint *Johns* computation, and also his name, which is the Latine Empire, or Roman Empire. And thus have wee heard the description of these two huge and monstrous beasts, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto have indeed layed the beast against Christ and his Church, and still doe play the beasts, and will never cease playing the beasts, till their hornes, and hoofes, heads, and bodies bee cleane cut off, which will bee shortly, as wee shall heare anon.

CHAP. XIII.

WEe have heard in the former Chapter the description of the two great and dreadfull Beasts. Wee have heard how

mightily they have prevailed now many yeeres, and raigned as Monarches of the earth. Now in this Chapter wee are to heare the fall and ruine of them both. So that the maine drift and scope of this Chapter, and all the Chapters following, untill the 20. Chapter, is to shew, that both the Roman Empire, and the Papacy shall ebbe as fast as ever they did flow, shall waine as fast as ever they did waxe, shall decrease as fast as ever they did increase, and fall downe as fast as ever they did rise up, even untill they come to utter ruine and desolation.

Verse. 1.

This Chapter containeth Seven principall things.

Ver. 2, 3.

4. 5.

First, it sheweth that God had his Church upon the earth even then, when it seemed to be utterly extinct by the prevailing of the two outrageous Beasts.

Verf. 6, 7.

Secondly, it sheweth that the poore persecuted Church did sincerely and zealously worship God even in the fire and flames of afflictions.

Verf. 8.

Thirdly, it sheweth that the Gospell shall bee preached with great successe in these last dayes throughout many Kingdomes.

Verf. 9, 10

11.

Fourthly, it sheweth that Rome shall fall downe at the preaching of the Gospell.

Fifthly,

Fifthly, it sheweth that all Papists shall be Ver. 12, 13
condemned, and cast into hell-fire for ever.

Sixthly, it sheweth, that it shall goe well with
the Elect, which having refused the wor-
ship of the beast, doe live and dye in the Lord.

Lastly, it describeth the day of judgement, Ve. 14, &c
wherein all both good and bad shall have ac-
cording to their deserts.

Then I looked, and behold, a Lambe stood on Verse 1.
the mount Sion, and with him an hundred &
thirty and four thousand, having his Fathers
names written in their foreheads.

Now at the last the Holy Ghost bringeth
Iesus Christ upon the Theater of the
world, as it were to play his part in this tra-
gedy, and to helpe the poore weake woman,
which we heard of before, against the Dra-
gon, and the two monstrous beasts, which
would have torne her in peices, and utterly
ruined her, if this Lambe Iesus Christ
had not stept in and rescued her. Well, now
beginneth in our Lord Iesus, and beginneth
his strife in these matters, and to take upon
him the protection and defence of the poore
beleesse woman, against both the Dragon,
and the Dragons two great instruments.
Some may say, what is a poore
woman to encounter with a Dragon, with a
Lyon,

Chap. 5. 5.

Lyon, with a Leopard, and a Beare? I answer, that although Christ be a Lambe to his Church, even the Lambe of God that taketh away the sinnes of the world, and the Lambe that was a flaine Sacrifice from the beginning, for the Redemption of his Elect: yet to all his enemies hee is a most strong and terrible Lyon, even the Lyon of the tribe of *Juda*, as he is called before. Now this most terrible Lyon, even the Lord of hosts, the Lord mighty in battell, commeth forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old Dragon, nor his yong imps, nor all the cursed Hell-hounds, that barke and bite, and take their part, shall ever be able to stand in his hands. For rage they never so much, he shall hamper them all well enough. For though hee hath given them the reine a long time, and let them alone; and suffered them to play the tyrants with the woman his spouse; yet now he will no longer put it up at their hands, but will up and maintaine the womans cause, and beare her out against them all: nay, he will make ready his bow, that he may shoo off, and make his arrowes drunke in the blood of her and his enemies, and will waite his glittering

sword, that he may sheath it in the heart
 Antichrist and all his adherents. Therefore
 let both the great Beasts and their Sire
 do to themselves; for here comes in one
 will knocke them all downe, and lay them
 in dust, that they shall never rise up againe.
 this cause now at length, *S. Iohn* in a visi-
 on seeth a Lambe stand upon mount *Sion*, that
 Christ present with the Church. For mount
 was an ancient figure of the Church; as
 is written, Mount *Sion* lying Northward
 in situation: it is the joy of the whole Psa. 148. 2
 and the Citty of the great King. And Mich. 5. 2.
 The law shall goe forth of *Sion*, and the
 of the Lord from *Ierusalem*.
 Moreover, *Saint Iohn* seeth heere with the
 an hundred forty and foure thousand;
 is, the particular members of the
 Church, putting a certaine number for an
 untaine, and specially alluding to the sea-
 of the twelve Tribes of *Israel*, as before
 beene shewed. For it might be deman-
 where the Church was, when all the
 world wondred, and followed the first
 And also when all, both small and Chap. 7. 4.
 great, rich and poore, received the marke of
 the second beast? *Saint Iohn* answereth, that
 in the midst of the heate of per-
 secutions

secutions God had his hid and invisible Church, whom Iesus Christ did protect and preserve even in the very flames of persecutions, being alwayes present with them, and amongst them, as hee said to his Disciples, a little before his bodily departure from them *Lo, I am with you even unto the end of the world.* And here he is said to stand upon mount *Sion with his hundred forty & four thousand.* And it is added, that this number of Gods faithfull Elect Children, had his Fathers name written in their foreheads: That is, they did professe, and practise the doctrine and religion of God their Father onely, utterly renouncing and abhorring the worship and religion of the Beast. For the fathers name in this place is set opposite to the marke of the beast, to signifie, that as the worshippers of Antichrist received his marke: so the true worshippers of God received his brand, which is his Spirit, and the fruits thereof, whereby they were perfectly discerned from those which had the Beasts marke. So then it clearely appeareth from this place, that God preserved many thousands of his true worshippers, even in the dayes of the great Antichrist, when there seemed to bee very few or none remaining upon the earth, as it was in the dayes of

Eliu.

In vaine therefore do the Papists aske us
 our Church was before *Luthers* time,
 the holy Apostle heere stoppeth their
 mouth, and telleth us plainly, that Christ
 his little flocke in the Wildernesse, even
 when it was in greatest streights, and as
 I say, driven to the walles. And therefore
 this is no sound note of the Church, as
 Papists doe most ignorantly dispute. For
 a fond and absurd kind of reasoning, to
 there is no Church at all, because it doth
 visibly appeare: as if a man should reason
 there is no Moone in the Heavens, be-
 cause sometimes there is none seene, as in the
 new-moon.

I heard a voyce from Heaven, as the sound
 of many waters, and as the sound of a great
 Thunder: and I heard the voyce of Har-
 pers harping with their Harpes.

Here is set forth how his company of true
 worshippers doe magnifie and praise God
 for his great mercies towards them. First,
 he beareth a voyce from Heaven, that is,
 Heavenly voice, or the voice of the Church
 singing and glorifying God. For wee have
 Chap. 8. 1.
 before, that Heaven in this Book is
 sometimes put for the Church upon the
 earth, and the reasons thereof; Wheresoever
 there

therefore the Church is assembled to heare the Word, and to Pray, and give thankes: there is a voyce from Heaven, or an heavenly voyce. Now this voyce is compared to three things, first to the sound of many waters. Secondly, to the sound of a great Thunder. Thirdly, to the voyce of Harpers, harping with their Harpes. It is likened to many waters because it proceedeth from sundry sorts of people, of sundry Nations, Countreys, Kingdomes, as the word *waters* is taken afterwards in this Prophecie. It is compared to *Thunder*, because the prayers and invocations of the true Church are as loud in the eares of God as any Thunder-cracke. It is compared to *Harpers harping with their Harpes*, both because their spirituall worship and service is as sweete unto God, as any Musicke unto men: as also because Gods faithfull people doe tune together among themselves, and in their worship, to the strings of a wel-tuned Instrument of Musicke, or as many Musicians playing together which make a sweet harmony, and most melodious Ditty.

Verf 3.

And they sung as it were a new song before the Throne, and before the foure Beasts, and the Elders, and no man could learne the

song

ing, but the hundred forty and four thousand, which were brought from the earth.

Now it sheweth how this holy society of faithfull doe continue their praying and praising of God. They are not weary of doing, but hold on constantly in the circle of Gods worship, having new songs thanksgiving in their mouthes, and serving God dayly with renewed affections, as inflamed with the zeale of Gods glory: and all this they doe performe before the Throne, before the foure beasts and the Angels, that is, in the presence of God and his holy Congregation. And none could learne that Song, but the hundred forty and foure thousand; that is, none of the probates and ungodly wordlings could inwardly feele and understand this spirituall worship, but onely the Elect, to whom it is given to understand the secrets of God, and mysteries of his sonnes Kingdome.

These are they which are not defiled with men: for they are Virgins: these follow the Lambe wheresoever hee goeth: these are bought from men, being the first fruits unto God and to the Lambe.

And in their mouths was found no guile: for they are without spot before the Throne of God.

This

This holy company are not defiled w
 women, that is, with grosse and diuers sin
 or rather wth Idolatrous pollutions. *For*
they are Virgins, that is, chaste worshippers
 God, which are not polluted with the
 filements of Antichrist. *These follow the Lambe*
Christ wheresoeuer he goeth. They heare
 voyce, they professe his worship, and ob
 his doctrine; they abhorre Antichrist, they
 low not the Beast, nor receive his mark
They are bought from men, and bought from
the earth, as it is said before, that is, they
 redeemed and bought with a price fro
 the corrupt lumpe of Manikind, and cur
 race of Adam, that they might bee the fr
 fruits unto God, and to the Lambe, that is
 wholly consecrated to his worship, and
 serve him in righteounesse and true holines
 all the dayes of their life. *In their mouthes wa*
found no guile: That is, they doe declare the
 innocency and uprightnesse both in the
 words and workes, as those which Christ
 hath chosen out of this World, and bought
 with a price through his blood, in whom
 they are without spot or specke before God

Ver. 6. *Then I saw another Angell flye in the mid*
dest of Heaven, having an everlasting Gos
pell to preach unto them that dwell on the
earth

earth, and to every Nation, and Kindred,
and Tongue, and People.

sing with a loud voice, Feare God, and
give glory unto him: for the hour of his
judgement is come, and worship him that
made Heaven and Earth, and the Seas, and
the Fountaine of water.

Hitherto the holy Ghost hath taught us
the Church was preserved under the
ony of Antichrist, and greatest waves of
tribulations; and that even then they did
truly and faithfully worship the true God.
Now hee proceedeth to foreshew the ruine
and downefall of Antichrist, and plainly to
prophesie the utter decay of the Kingdome
of Babel. This doctrine therefore we are to
take unto with great attention and cheere-
nesse, because it doth so much concerne
the good, and the good of the whole Church,
because we live in the dayes, wherein wee
it is in part fulfilled.

Christ, therefore wee are to understand,
what is meant by this Angell heere menti-
oned, to wit, not any Celestiall Angell, or
visible spirit, as it is sundry times taken be-
fore: but by this Angell, and the two Angels
following, are meant all the faithfull Mini-
sters of the Gospell, which should be raised up
in

in these last dayes; for the overthrow
 Rome, and the delivering of the Church
 from under the captivity of Antichrist
 which may plainly appeare by this that
 said, this Angell preacheth the everlast
 Gospell unto them that dwell on the earth
 which cannot properly agree to the celestiall
 all spirits. Wee have heard out of the tenth
 Chapter, that Iesus Christ did open the little
 Booke, which is the Bible, and did give
 authority to his faithfull Ministers to goe preach
 and publish the doctrine thereof to man

Ch. 10. Nations, Countries, and Kingdomes: not
 unto that agreeth this which is heere spok
 of; and is a further opening and declaring
 that which is there set downe. For as the
 Iesus Christ commeth downe from Heave
 and openeth the little Booke, which had been
 long shut up under the darknesse of Popery
 and the smoake which came out of the
 bottomlesse pit: so here Christ Iesus raiseth
 up his faithfull Ministers and Preachers,
 publish and proclaime the doctrine of the
 Gospell, which had long laine hidden under
 outrageous persecutions of the two most
 strous and most hideous beasts. To this all
 agreeth that which is written in the eight
 teenth Chapter of this Booke, where Saith

John seeth an Angell come downe from Heaven, having great power, so that the earth was lightened with his glory. By which Angell is meant all the Preachers of this age. And the Angell is said to have great power. For what is more powerfull then the ministry of the Word? And moreover it is said, that the earth was lightened with his glory, that is, with the brightnesse of the preaching of the Gospell, whereby the darkenes of popery was disperced and driven away, and *Babylon* falleth upon it, as there you may read, and as we shall see the like effect by and by.

Moreover, it is heere said, that this Angell *standeth in the midst of Heaven*: that is, very nighly carrieth this everlasting Gospell through all the Church. For when Gods appointed time was come, wherein hee should goe about the overthrow of Popery, he caused his everlasting Gospell to be set forth, and to spread over many Kingdomes and Nations, as we see this day. Now because these Kingdomes, where GOD should have the knowledge of his Gospell divulged, were many and great, therefore his expedition required: and this Angell must carry it, not standing, but flying. And all this wee see perfectly fulfilled

with our eyes, when GOD rayfed up *Luther, Zuinglius, Melancthon, Peter Viret, Calvin, Bucer, Bullinger, Peter Martyr*, and all their Worthy successors unto this day, which have spread the everlasting Gospell very farre, and carried it very swiftly over *England, Scotland, Germany, Denmark, Polonia, Swevia, Russia*, and many parts of *France and Flanders*. Another reason why this Angell is said to flye in the midst of Heaven, is, because no power of man shall ever bee able to stay the course of this everlasting Gospell which this Angell carrieth abroad, no more then men are able to stoppe the course of the Sun in the Heavens, or a cloud in the skie. For this Angell flyeth in the midst of Heaven, farre above the reach of the Beast, and all Kings and Potentates that stand for the kingdome of the beast. Therefore let them doe all what they can, they shall never be able to stop the course of the Gospell. For it is called the arme of God, and his very arme holdeth it forth to the world: and who is able to bend it in, or to turne it backward?

There be three reasons, why the Gospell is called everlasting.

First, because it is in his owne nature everlasting.

everlasting, as it is written, *The Word of the Lord endureth for ever.* Pet. i. 25

Secondly, because it putteth us in possession of everlasting things. As it is written, *thy word O Lord, endureth for ever in heaven.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when hee and his kingdome is dead and rotten. *saying with a loud voyce, Feare God, and give glory unto him, &c.* Vers. 7.

Heere is set downe, the Doctrine, which this Angell preacheth with a loud voyce, that is, with great zeale. The summe whereof is this, *Feare God, and give glory unto him, and worship him that made Heaven and Earth, &c.* The sence is, that the true and ever-living God should only bee feared, and worshipped, and all glory should be given unto him alone through Christ, and none to Antichrist, none to Cardinalls and Legats, none to Angels, none to Saints, none to Images, Roodes, crosses, and Crucifixes. Heere then is set downe an abridgement of the doctrine of this everlasting Gospell; namely, that men should only feare God and worship him, and give

all glory to him alone; and not to any creatures. And the reason is yeelded, because the houre of his judgement is come, that is the time of the manifestation of the Gospell or Lawes of the most High God: for so the Word Iudgement, is often taken in the Scriptures. Heere are wee to observe one speciall thing, to wit, that the Gospell, which this Angell flyeth withall, containeth the briefe summe of all the doctrine which *Luther, Calvin, Peter Martyr*, and the rest have taught out of Gods Word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men should turne from Idols to the living God? from fearing, glorifying, and worshipping creatures, to feare, worship, and glorify God alone which hath made all things. What other thing doe all the Preachers of this age publish and proclaime in all their Sermons, but this, *Feare God and give glory onely to him*? Is not this the Epitome and short summe of all the doctrine of the Preachers of *England, Scotland, Germany, France, Denmarke*, and all the rest? and therefore I conclude, that this Angell must needs be understood of the Preachers of this last age, which now these fourescore yeeres have

have sounded the trumpet of the Gospell against all the inventions of Popery, And blessed be God, wee see these things fall out in our dayes, and are eye-witnesses of the fulfilling of them.

And there followed another Angell, saying It is fallen, it is fallen, Babylon that great City: for she gave to all nations to drinke the wine of the wrath of her fornication. Vers. 8.

Heere is set downe the blessed effect of the Preaching of this everlasting Gospell, which is the downefall of Babylon. For as when the cleere Sun ariseth upon the earth, that the thicke mists and clouds are dispersed: even so when the bright beames of the Gospell doe shine forth unto the world, Babylon, that darke Kingdome vanisheth away inconspicuously. And as it is written in the 18. chapter of the Revelation as the earth was lightened with the glory of this everlasting Gospell, Babylon immediately falleth. Therefore now before I goe any further, my purpose through the assistance of the Holy Spirit, is to proove these five points out of Five maine points. First, that Babylon, here signifieth Rome. Secondly, that Rome shall fall, and how. Thirdly, that Rome shall fall finally, and come

come to utter desolation in this life.

Fourthly, by whom, and when it shall be overthrowne.

Lastly, the causes of the utter ruine and overthrow thereof.

Hew Rome
is to be taken.

But before I goe about to prove that *Babylon* here is *Rome*, I would have it carefully observed what is meant by *Rome*, viz. not the Topography of *Rome*, that is, so much ground onely as is compassed within the walles of that Citty, but the regiment, government, and prerogative that is claimed by vertue of the Monarchy, whereof *Rome* is the Head. By *Rome* is meant the power and authority of *Rome*; or to speake plainly, by *Rome* is meant the Roman Monarchy. Further, we are here to observe the reason why the Holy Ghost calleth *Rome Babylon*; for *Rome* literally and properly taken, is not *Babylon*, in as much as they were two divers Cities, one in *Italy*, the other in *Chaldea*: but *Rome* is called *Babylon* mystically, figuratively, and as the Holy Ghost speaketh, spiritually, and by a kind of allusion.

Ch. 1. 11. 8

A Reason
why *Rome*
is called
Babylon.

For as the old *Easterne Babylon* did a long time oppresse the Church of the *Jewes*; so *Rome*, this *Western Babylon*, hath long oppressed the Church of the Christians. As the *Easterne Babylon* did many yeeres hold

down

downe the people of God, in miserable bondage and servitude: so the Westerne *Babylon* did a long time keepe the Christian Church in spirituall thraldome and misery. In which respects *Rome* is spiritually compared to *Sodom* and *Egypt*: to *Sodom* for filthines, and to *Egypt* for Idolatry, and keeping Gods Church in spirituall bondage and slavery. And thus we see the reason why *Rome* is called *Babylon*, which is not simply, and properly, but after a sort, that is, by a phrase of speech, a Trope which they call a *Metonymie*, or changing of names, when that is given to one thing, which is proper to another, for the likeness of quality that it hath with it, or adjoined unto it.

Now having shewed the reason why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the first point; which is to proove that *Babylon* in this place signifieth *Rome*; which although it be granted of all sound Divines, and avouched in the Writings of the best Learned both new and old, so as it shall neede no great prooffe; yet will I adde three or foure reasons out of this booke to make it more plaine and apparent. First, therefore, I doe thus reason out of the 17. Chapter and last verse *Babylon is*

Cha. 17.1

that great City which raigneth over the Kings of the earth: but there was no other City which did raigne over the Kings of the earth, when *Iohn* writ this booke, but only *Rome*: Therefore *Rome* is *Babylon*. For as for *Jerusalem*, it was at that time made an heape of stones. The first profession is avouched by the Angell of God, expounding unto *Iohn* what is meant by the great Whore, whose damnation hee had shewed him before; and by the woman which sate upon a scarlet coloured beast. The woman which thou sawest, saith the Angel to Saint *Iohn*, is the great City which raigneth over the Kings of the earth: That is to say, *Rome*, or the Romish synagogue, and malignant Church. For the Angell could not speake more plainely, except hee should have named *Rome*, then to say thus; The woman, the great whore of *Babylon* is the great City, which raigneth over the Kings of the Earth. For if one should say, the great City of *England*, every man knoweth that thereby is meant *London*: if one should say the great City of *France*, every one knoweth that thereby is meant *Paris*: so when the Angell saith, the great City which raigneth over the Kings of the earth: all that lived in those times knew that

that thereby was meant *Rome*. For *Rome* is the cheife City of the Monarchy, and is in this booke for the whole Monarchy, and the Religion thereof, as hath beene said before.

My second reason is this. *Babylon is the* Chap. 1.
number of whordomes, and abominations
of the earth. Babylon is that great whoore,
with whom have committed fornication the
kings of the earth, and the inhabitants of the
earth made drunke with the wine of her forni-
cation.

But *Rome*, and none but *Rome* is such a
 one. Therefore *Rome* is *Babylon*.

My third argument is this. *Babylon* is that
 City which hath had seven severall govern-
 ments. But onely *Rome* hath had seven seve-
 nall kind of governments; therefore *Rome*
 is *Babylon*.

The proposition is prooved from the words
 of the Angell, expounding unto *Iohn* what
 meant by the seven heads of the Scarlet
 coloured beast, where upon the woman sate.
These seven heads (saith he) are seven Kings, Cha. 17.9
that is, seven orders, or states of Kingly go-
vernment; for 7. Kings in this place are not
for seven severall men, which were Kings,
some doe take it: but for seven severall
govern-

governments, as it is taken in *Daniel*. The
 Dan. 7. 17 *four great Beasts*, saith the Angell there
 are *four Kings*, that is, *four Kingdomes*, go-
 vernments, or Monarchies, as all men know.
 So here, by seven Kings is meant the seven se-
 verall regiments of *Rome*: That is to say, by
 Kings, Consuls, Decemviri, Dictators, Tri-
 umviri, Emperours, and Popes, whereof the
first five were then fallen when *Iohn* wrote, *one*
was, that is, the Empire, and *one was to come*
 that is the Papacy.

My last argument is this: *Babylon*
 that Citty which is situate upon seven hills,
 but onely *Rome* of all Cities in the world,
 is situated upon seven hills, therefore *Rome*
 is *Babylon*.

The proposition is avouched by the An-
 gell, which saith in the seventeenth Chapter
 that the seven heads of the scarlet coloured
 beast, are seven mountaines wherein the woman
 sitteth, that is, seven hills whereon the City
Rome is situated, whose names are these
Capitolinus, Palatinus, Aventinus, Exquil-
inus, Celius, Viminalis, and Quirinalis, as
 Poets and Historiographers doe testifie. One
 saith thus of *Rome*.

Septemque una sibi muro circumdedit arces
 Another thus: *Septemque una sibi muro circumdedit arces*

Virg.
 Geo.

Se

Septem vrbs alta jugis toto qua præsudet orbe. Propert.
 Another called *Rome Eptalophos*, the City
 with seven heads, that is, seven hills. It is
 here then by these reasons, that *Babylon*
 in this place signifieth *Rome*. As for the
 exposition of the Papists, which affirme
 that *Babylon* heere signifieth the uniuersall
 society of the wicked, it is fond and ridicu-
 lous: For the holy Ghost saith, *Babylon* Cha. 18. 7
that City which raigneth over the Kings
of the earth. But to say that the uniuersall
 society of all the wicked raigneth over the
 Kings of the earth, is absurd and ridicu-
 lous. Therefore to say that *Babylon* is the
 uniuersall society of the wicked, is absurd
 and ridiculous. The distinction of the *Je-*
rusalem heere is also as friuolous as their exposi-
 tions; for they say, If *Babylon* be *Rome*, then
 must be understood of *Rome* under the
 heathen Emperours: but not under the Popes.
 The Angell saith, *the woman, that is, the*
seate of Babylon, or Antichrist sitteth upon
seven mountaines: Ergo, she sitteth at Rome,
and Rome is the seate of Antichrist, and conse-
quently, Rome under the Popes, is Babylon.
 Moreover, we may reason thus against the
 distinction; that which was *Babylon*
 under the Heathen Emperours, is the same
 which

which is heere prophesied to bee the chiefe City and seate of Antichrist. But *Rome* was then *Babylon*, ergo *Rom:* is now *Babylon*; for *Rome* is that City which the Angell saith should bee the seate of Antichrist: And this Booke doth shew, that the great Antichrist should raigne in the same Citty, where the Heathen Emperors had raigned: and therefore it standeth firme, that *Rom:* under the Popes is *Babylon*.

This being then granted, that *Babylon* heere is *Rome*, it followeth that *Rome* shall fall: for the Holy Ghost saith, *Babylon is fallen*, speaking in the present tense, as the manner of the Scripture is in prophesying of things to come. For whatsoever God hath determined to come to passe, is, as it were already done, because of the certainty of it, and for this cause also the word is doubled *It is fallen, it is fallen*. Wee see then more cleerely, that almost 1500. yeares before *Rom:* began to fall, the certaine fall thereof was foretold. This place it selfe, is cleere enough to prove my second point, which is that *Rom:* shall fall. But my purpose is to reduce and gather all the five chapters following to certaine heads, to proove the main points which I have propounded: first then

Rome shall fall.

reason thus, to prove the second point, that
Rome shall fall. That City and Kingdome
 which hath the seven vialls of Gods wrath
 emptied and powred downe upon it, can-
 not stand, but must needs fall. But *Rome* is
 that City, which hath the seven vialls of
 Gods wrath powred downe upon it:
 therefore *Rome* cannot stand long, but
 must needs fall: The proposition is ma-
 nifest, and not to be denied. The assump-
 tion is proved throughout all the 16. chap-
 ters, and especially in the 10. and 2. verses,
 where the vialls of Gods wrath are expresse-
 ly said to be powred downe upon the throne of
 the Beast: and in the 2. verse of that chapter
 is avouched, that the second viall was pow-
 red downe upon the men which had the marke
 of the Beast, and upon them which worshipped
 the Image. How then can the throne of the
 Beast hold out? or how can they which have
 received the Beasts marke, stand up long?
 there is a great Emphasis or vehemency
 in the manner of speech. For he doth not sim-
 ply say, the wrath of God, but the fulnesse of
 Gods wrath: he doth not say, should be a lit-
 tle sprinkled, but powred downe as it were
 full upon the kingdome of the Beast.
 How then can the kingdome of the Beast
 stand,

Cha. 15.
Vers. 17.

Cha. 17.
Verse 8.

stand, which hath so many great Ordonances and so many double Cannons discharged and shot of against it? Surely it must needs fall. My second reason is this: *The beast that was and is not, and yet is, shall goe into perdition.* But *Rome* is the beast that was, and is not, and yet is: therefore *Rome* shall goe into perdition. The assumption is set downe, chap. 17. ver. 8. For the Roman Monarchy was great in the daies of *Julius Caesar, Augustus, Claudius, Tiberius*; and therefore it is said, *that it was.* But in the raigne of *Nero, Otho, Galba, and Vitellius*, it was greatly decayed, and therefore it is said, *it is not*; meaning great as it had beene: and yet in some sort it was; and therefore it is said, *and yet is.* Now *this beast shall goe into perdition.* Therefore the Roman Monarchy shall bee destroyed, and consequently the Papacy. For the Roman Empire holdeth up the Papacy, as it is written, *that the woman or whoore of Babylon sitteth upon the Scarlet coloured beast, which had seven heads and tenne hornes, that is the Roman Monarchy, which beareth up the whoore, and beareth up the Papacy: but the holy Ghost saith; this beast, that is, the Roman Empire, shall goe into perdition. Thereupon followeth, that the Papacy shall follow after.*

if the beast that shee sitteth upon, & which
areth her, fall under her, then shee must
fall together with him. But wee see,
od be thanked, that the Roman Monarchy
in a manner quite fallen, therefore the papa-
cannot stand long.

My third argument is this:

The beast that was and is not, being even Verse 11.

seventh, and one of the seventh, shall goe into
struction. But Rome is the beast that was,
is not, being the eighth, and one of the
seventh: Therefore Rome shall goe into de-
struction: The assumption is set done, chap. 17.

11. For the Papacy or dominion of the
Popes, is the seventh head of the beast in re-
spect of their civill power, and yet a beast by
themselves, that is, an eighth in respect of their
ecclesiasticall power. Now the Angell saith
that, *they shall both goe together into destru-*
ction, that is, both the Empire and the Papacy.

As the dominion of the Popes goeth
downe, so also their worship and Religion
shall downe with it: and for this cause it
is expressly set downe in the nineteenth chap-

that *the beast and the false prophet*. that is,
the Roman Empire, and the Papacy, were
destroyed together. Sith then the Holy
Ghost hath spoken it twice for failing, that

Rome

Chap. 19.
Verse 20.

How *Rome*
shall fall.

Ch. 16. 12

Rome shall goe into perdition, and shall goe into destruction; I take it to be a very foule consequence, that *Rome* shall fall, and shall be destroyed. But how shall it fall, may some man say? Nor wherein shall it fall? I answer, that it shall fall in the credit and estimation of her doctrine, It shall fall in wealth and riches: It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise up by degrees: It shall not fall at once, as it did not rise up at once.

This is set downe in the sixteenth chapter where the fall of *Rome* is compared to the drying up of the River *Euphrates*, which was dried up by degrees: Thus it is: *Euphrates* was a great River, which did run very neere unto the old *Babylon* in *Chaldea*, and was the wall and fortification of the City in so much that *Cyrus* and *Darius* the Kings of the *Medes* and *Persians*, laying siege against it, could not take it, till by policy they digged water trenches, and derived the waters another way, and so dried them up, that the Holy Ghost saith, *The way was prepared for them to passe over*. Now, as this *Euphrates* was the strength and fortification of old *Babylon* so the Honour, Wealth, Riches, Power

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authority of *Rome*, is the very forti-
 fication of it. But the punishing Angel is com-
 manded to powre downe the Viall of wrath
 into this *Euphrates*; that is, upon all that
 holdeth *Rome*, or fortifieth *Rome*, and
 with it dried up; that is, all the cre-
 dit, power, riches, and authority of *Rome*.
 It shall diminish dayly upon, doth diminish,
 and shall diminish by degrees unto the end
 of the world. For the utter destruction of
 it is not yet come; but it is greatly de-
 cayed from that it was fourescore yeares a-
 goe. And if it continue decaying 18 yeares
 more, as assuredly it shall, then will it bee
 brought to a low ebbe. Since *Luthers* time
 we know how the Popes *Euphrates* hath
 dried up; but there is yet much water left;
 it is yet too deepe for the Kings of the
 earth to passe over and take it. But it shall
 be so low, that the Kings of *Europe* shall
 easily passe over and take it, as we shall heare
 hereafter. But in the meane time wee see that it
 decayeth; and that it is in falling, and the worke
 of God goeth forward every day. For now
 by usage, God be thanked, many Kings
 and Princes, with great multitudes of
 Subjects, have their eyes opened
 to behold, that the *Romish Religion* is abo-
 minable;

The
Kings of
the earth
in this
age re-
nounce
the Pope.

minable, and that the Papacy is the very Kingdome of the great Antichrist. And whereas before they worshipped the Beast now they hold up their hands onely to the God of Heaven, and glorifie him in his Son Jesus Christ. Now wee see that many lawes are made in sundry Kingdomes and Provinces, to abolish that usurped power of the Bishop of *Rome*: Many Acts, Edicts, and Injunctions are set forth in sundry Nations and Kingdomes of *Europe* to destroy, roote out, and deface all monuments of Idolatry and superstition, which Antichrist had erected in all Kingdomes.

Now the Popes which were honoured as Gods in the earth, are counted, and adjudged as the most vile and abominable creatures that live upon the earth. Doth not all this experimentally shew that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable: wee neede no further prooffe for this second point. But heere we are further to observe, that the Jesuites perceiving the great decay of *Rome*, and the continual drying of their Euphrates, doe beseech them to stop the leake, that it might not dry up altogether. Even as when men let out the waters of great fish-ponds, so as the

The Jesu-
ites beseech
them, and
why.

very water waxeth low, we see the fishes skip and
 And lunge, and take on wonderfully : So the Je-
 caltates perceiving the waters of their Ro-
 the with Euphrates to empaire and dry up day-
 Some doe mightily take on, digging and search-
 wes every day to open the springs, and to find
 vin- some fresh fountains to maintaine their
 a Br great fish-pond, and to keepe the waters
 In keepe enough, that there may bee safe pas-
 sam- ge over, for the Kings of the earth to come
 out and take their great *Babylon*. All this doth
 and beare out of the 10 chap, of this Prophesie:
 d in where St. Iohn in a vision seeth *three unclean* Chap. 16.
 000 *spirits like Frogs, comming out of the mouth* Vers. 13.
 d n *the Dragon, and out of the mouth of the*
 idg *craft, and out of the mouth of the false Pro-*
 rea- *phet.* By which Frogs, the holy Ghost mea-
 t al- eth the Iesuites and seminary Priests, which
 n i- re compared to Frogs for three reasons. First,
 ees- at as Frogs delight in filthy lakes and pud-
 the- les; so the Iesuites delight in the filthy pud-
 we- les of Idolatry and superstition. Secondly,
 per- Frogs make a great croaking in their ma-
 the- th grounds; so the Iesuites make a great
 be- croaking in Kings Courts, in Noblemens hou-
 gh- ses and Gentlemens houses, and almost every
 a le- where, where the can get any entertainment
 ch- croaking and cracking of the Popes supree-
 ace- macy,

Chap. 16.
Vers. 13.

The Iesu-
 ites com-
 pared to
 Frogs, and
 why.

macy, the Popes holinesse, the Popes blessing, the Popes keyes, the Popes power, *Peters* Chaire, *Peters* Successors, Christs Vicar, and many good morrowes, I know not what. Thirdly, as Frogges are all of one nature and quality, delighting in croaking and living in puddles: so the Iesuities are all of one minde and disposition in evill, croaking every where to maintaine their Euphrates, and living daily in whoredome, Sodomitry, and all kinde of outragious beastlinesse. But that I may more fully perswade the conscience of the Reader, that by these Frogges are meant the Iesuities and Seminarie Priests: let us seriously weigh that which goeth before, and that which followeth after in this text, and wee shall discerne it to be very cleare and apparant, First, it is said, verse 10, that when *the fift Angel* poured out his Viall of Gods wrath upon the throne of the Beast, by and by his Kingdome waxed darke: that is, the majestie, power, pompe, credit, and estimation of Antichrist began to be diminished, obscured, and to suffer a great Eclipse: which thing was fulfilled shortly after *Luthers* preaching. And presently it followeth, that *they gnawed their tongues for sorrow*: that is, they were full of fury and rage,

Chap. 10.
Verse. 10.

ge, barking and grinning like mad dogs, or
 other like Hell-hounds against all such
 as set the Gospel abroad, whereby their *Baby*-
 began to shake. For at the first, when the
 Gospel began to peepe forth, they did de-
 seise it, as a thing which they could easily
 suppress; but within a short time they found
 that neither by excommunication, where-
 with in former times they had even as it
 were with lightning and thunder caused
 Kings & Nations to tremble; neither by force
 of warres and bloody slaughters; neither by
 any skill in learning, nor by treacheries, they
 could any thing preuaile, but that the Gospel
 did still more and more lay open their filthy-
 ness and shame, then did they become, and so
 doe they continue unto this day, even as mad
 men in sorrow & rage, which the holy Ghost
 expresseth, in saying, that *they gnawed their*
tongues for sorrow, and blasphemed God, &c.
 whereby it is evident, that the beast, and all
 that received his marke, are full of fiery hatred
 and malice, and cannot tell which way to be-
 revenged. For the more they strive the more
 they lose. Faine would they have Popery re-
 stored to his ancient credit and dignity: and
 they devise what they can to bring it about;
 but it will not be. For their kingdom wax-

Chap. 16,
 Verse 11.

Cha. 16.
Ver. 11.

eth darker and darker, weaker and weaker: and that is a dagger unto them, and a griefe of all griefe, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their workes*, (saith Saint John) and therefore God is more incensed against them, and causeth the sixth Angel to power out another viall upon the great river Euphrates, and the water thereof dried up: as wee have heard.

Note this

Now then observe carefully, and note it diligently, that the Frogs come forth upon the darkening of the kingdome of the beast, and the drying up of their Euphrates. For who knoweth not, the Pope and his complices perceiving the weakning and diminishing of their kingdome have sent out these Jesuites and Seminary Priests into all parts of Europe to repaire the Ruines of Rome, if it were possible? and this is one circumstantiall reason to prove these three Frogs to bee understood of the Jesuites. But let us proceed to open the whole description of the Holy Ghost, that it may yet more plainly appear.

First, these Frogs are called *uncleane spirits*, because they are the very limbes of the Devil, full of all filthinesse and uncleannesse. Secondly, they are called *spirits*, because they

come

Cha. 16.
Ver. 13.

some out of the mouth of the Dragon, the
 Beast and the false Prophet. Thirdly, they
 are called three in number, being in truth
 three to three thousand, because they pro-
 ceede out of three several mouthes, the Dra-
 gon, the Beast, and the false Prophet: that is,
 the Divell, the Roman Empire, and the Papa-
 cy. Three horrible Monsters, three terrible
 bug-beares, which with one consent con-
 spire together against the Gospell, to uphold
 their *Babylon*, and to stop the leake of their
 Ephrates. Now these three Frogges are said
 to come out of the mouth of the Dragon,
 the beast and the false Prophet, because they
 come with the very minde and message of the
 Pope, and the Roman Empire, and so conse-
 quently with the very minde and spirit of the
 Dragon. For they are the very breath of the
 Pope, and the spirits of the Divels, as
 like him, as if they had beene spit out of his
 mouth. They are sent on the Divels er-
 rand, and the Popes embassage into all coun-
 tries and Kingdomes, and are taught their
 lesson what they shall say, and instructed
 what they shall doe, and what courses they
 shall take of men, both Kings, Nobles, and
 the meaner sort: and for this cause the
 Holy Ghost saith, they came out of the

very mouth, the very heart, and the very bowels of the Pope, and of the Divell. And although these Iesuites and Seminary Priests are called of the favourites, Catholicke Doctors, Holy Fathers, &c. yet the Holy Ghost calleth the Iesuites laish flatly; they are the spirits of Devils, working false and feigned miracles, and with great efficacy of error, deluding and deceiving the simple and blinde multitude. We see then, that the Holy Ghost in all this description, doth plainly note out the Iesuites and Seminary Priests. For to whom can these things heare spoken of agree, but onely to them? And doe not wee which live in these dayes, sensibly see and discern the fulfilling of all these things? Surely wee cannot but see & feele them, unlesse we be wilfully blind and doe of purpose blindfold and hoodwinke our selves. But the Holy Ghost goeth yet further, and doth more fully, & as it were demonstratively point them out unto us, describing them by the office, which is, to goe unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty. Who is ignorant that the Iesuites & Seminary Priests are sent out to all Kings and Nobles of the whole world, that favour them and their proceedings? Are they not croaking

very speaking in corners, thicke and threefold in all
And parts of this land? Are they not practising of
crafts and treasons against our most gra-
Do. vious King and the whole state? are they not
plotting the destruction & subversion of this
Church and Common-wealth? Nay, as the
holy Ghost saith, the chiefe end of their com-
ing abroad is to sollicite & gather the Kings
of the earth unto battell against God, against
Christ, and against all true professors of Re-
ligion. The battell betwixt them is here cal-
led, *The battell of the great day of God Al-*
mighty, that is, that battell; wherein the Al-
mighty God will have the day, and goe a-
way with the victory. For it followeth, that
The Iesu-
ites by
the seduced Kings of the earth so farre; their craft-
ty per-
swasions
shal bring
the Po-
pish kings
and their
armies to
a place
where
they shall
bee de-
stroyed.
Num. 11.
Ezec. 39.
to gather them together to a place, which
Hebrew is called *Armageddon*, that is to
say a place where they shall be destroyed,
and that with such a horrible slaughter, that
the place shall take a name thereof. For it
is an usuall thing among the Hebrewes to
call the place where any famous thing fell
by a name, which did report the same to
posterity, as *Kibroth Hataannah*, the graves
of Concupiscence; *Hamon Gog*, the mul-
titude of *Gog*; and divers such like. And so
heere

The Iesu-
ites by
their craft-
ty per-
swasions
shal bring
the Po-
pish kings
and their
armies to
a place
where
they shall
bee de-
stroyed.
Num. 11.
Ezec. 39.

heere *Armageddon*, the destruction of an ar-
 my, because the Kings of the earth and
 their armies which shall fight against the
 Church at the instigation of the Jesuites
 shall come to a place, where they shall have
 a notable overthrow. This word *Armaged-
 don*, may truly be derived of two Hebrew
 words, that is to say, *Cherem*, which signi-
 fieth destruction, and *Gedon*, which signi-
 fieth any army; that is, the destruction of an
 army; or as some say, and that very judicial-
 ly, it may come of *Genermah* *Gidnon*, which
 signifieth the subtilty of destruction; be-
 cause the blinde Kings and Nobles of the
 earth shall by the subtilty and crafty per-
 swasions of the Iesuites and Seminary Priests
 be intised to fight against the Protestants, in
 a place where they shall have a famous foyle.
 Some derive *Armageddon* of *Har*, which in
 Hebrew signifieth a Mountaine, and *Megid-
 do*, which is the place where the godly
 King *Iosias* was slaine: and so this place
 should be called *Armageddon*, the Mountaine
 of *Megiddo*, for the slaughter of Kings
 that shall bee there. To the which the
 Prophet *Zacharie* alludeth, saying: *In that
 day there shall bee a great mourning in Je-
 rusalem, as the mourning of Hadadrimmon*

in the vally of *Megiddo*. Well, we doe see
 all these significations and derivations of
 the *Armageddon*, come to one thing in effect;
 which is, that the great armies which assem-
 ble themselves in battaile against the
 Lord, shall be destroyed: and therefore it is
 much materiall to dispute, which is
 the more likely signification of the word. But
 let us observe for our comfort, that when
 ever wee shall see the Kings and Captains,
 Nobles and Potentates of the earth, being
 solicited by the Jesuites, Priests, and the false
 prophet, to levy great armies, and make great
 powers to fight against the Gospell, and the
 professors thereof, for the maintenance
 of great *Babylon*, they shall not prevaile, but
 be utterly overthrowne and destroyed. As
 we see fulfilled in the yeere of our
 Lord, 1588. when the great and invincible
 Armado of the *Spaniards* as they thought,
 which was long a preparing against us, and
 at last, by the intigation of the Jesuites
 brought upon us. Came to *Armageddon*.
 As wee know, GOD bee praised. And
 all time to come, in the like case, let
 them looke for the like successe. Well,
 now to grow to some conclusions of this
 point; wee doe plainly see that *Rome*
 falleth,

falleth, their Kingdome waxeth darke, their Euphrates dryeth up, and they espy it. The Dragon, the Beast, and the false Prophet send out their frogges into all countries and Kingdomes, hoping to prevent it by the helpe of the Kings of the earth, and especially the King of *Spaine*: but alas all in vaine: for they must come to *Armageddon* when they have done all that they can. For God fighteth from Heaven against them, God bringeth them downe, and no power of man is able to uphold them.

But now let us proceed to proove the third maine point; which is, that *Rome* shall fall finally, and come to utter desolation. For all sound Divines are perswaded of the fall of *Babylon*, and doe grant that it falleth, and is in falling: but all are not so thoroughly perswaded of the finall fall thereof in this life. Therefore now I will proove by manifest Scripture, that *Rome* shall fall for adoe. First, if the things bee deeply considered and narrowly looked into, which Saint *Iohn* saith shall fall out upon the powring forth of the seventh Viall of Gods wiath, by the seventh Angell, they doe fully portend a deadly downefall, and utter overthrow of *Rome*. For the seventh Viall is now powred

Rome
shall fall
finally.

powred upon the earth, or sea, or fountaines
of waters, or on the Sunne, as the first foure
vials were, which signified some particular
judgement; but it was powred forth into
every ayre, which signifieth the universali-
ty of it, and containeth the most generall
and most grievous judgement, and vengeance
of Almighty God upon the whole body of
the kingdome of Antichrist; a little before the
last day.

The text saith, that upon the powring
forth of this viall, *there was a loud voyce*
heard out of the Temple of heaven from the
throne: that is, from the very presence of
God, saying, *It is done*. It is dispatched,
the utter overthrow of *Rome* is fully con-
cluded of, and all things finished which be-
long to the powring forth of the seven vials,
which containe the seven last plagues, where-
in the whole wrath of God is fulfilled, as ap-
peareth chap. 15. as before it is said, *Babylon is*
fallne, because it should certainly fall: So
saith God himselfe saith, *It is done*, because it
shall certainly be done. For whatsoever God
hath determined to be done, is as it were al-
ready done, because it shall most certainly be
effected. Sith then the Lord hath pronounced
of *Rome*, there remaineth nothing but a
daily

Ch. 16. 17.

Verse 17

Chap. 15.
Verse. 1.

daily accomplishment of it: and let al the Pe-
pists know for a certainty, that they must go
to their geare, they must come to their pay-
ment, there is no way of evasion.

For hath the Lord spoken it, and shall
not come to passe? Now upon this that Go-
saith, *It is done*, followeth presently, that
there were voyces, and thundrings, and light-
nings, and there was a great earthquake, such
as was not since men were upon the earth,
even so mighty an earthquake. What is meant
by thundrings, lightnings, and earthquake
in this booke, I have before shewed: to wit
commotions, seditions, tumults, uprores, and
alterations of States, Kingdomes, and
Common-wealths: and then the meaning of
this place is, that there shall bee horrible
shakings concussions, tumults, and great al-
teration of State in all the Kingdomes which
are subject to Antichrist, none of them shall
escape. For this seventh Viall of Gods wrath
upon the Kingdome of the Beast, is compared
to a most horrible and blustering tempest
raised up in the whole Aire, that is, in all the
places of Antichrists dominions. And it is
specially to be noted, as a thing of great mo-
ment, that the holy Ghost saith, *there was never
such an earthquake as this, since the world be-
gan*

ganne, and since men were upon the earth. He assuredly, so soone as the seventh Angel powred forth his Viall, the Kingdome of Popery shall goe downe amaine, which shall not be long before the end of the world, as all circumstances heere doe shew. After all this, Saint *Iohn* telleth us the effect of this sounding, lightning, and extraordinary earthquake; which is, that the great City was divided into three parts; that is, there shall be a most horrible rent and division in the City of *Rome*, and throughout all the Popes dominions.

Ch. 16. 19

What this rent and division is, and how it shall bee, I cannot determine, being a thing yet to come, as all the rest comprehended under the powring forth of the seventh Viall. At this I am sure of, that *Rome* shall goe downe; and there shall be such tumults, uprisings, rents, divisions, disputations, and confusions in *Rome*, and throughout all the Popish jurisdiction, as never was heard of, nor read of, since the world beganne. For Saint *Iohn* addeth, that *Babylon* came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath: that is, God doth now at length call to reckoning all the wrongs done to his people, and all

Verse 19.

all the righteous blood shed for the space
 seven or eight hundred yeares by the who
 of *Babylon*, that he may be fully revenge
 and execute the fiercenesse of his wrath bo
 upon her and her whole kingdome: yea, a
 that in such terrible and wrathfull manne
 that there shall be no place of refuge, in
 place to flye into for succour. For Saint *Jo*
 Verse 20 saith, *Every Ile fled away, and the mountai*
were not found: Meaning that the Papists
 that day shall have neither mountaine n
 Island to flye unto.

And last of all, the holy Ghost saith, th
 Ch. 16. 21 *there fel a great haile like talents out of he*
ven upon the Idolaters: inasmuch, that it
blasphemed God, because of the plague of
haile. For the plague thereof was exceeding
great. A talent was about the weight
 threescore pound, as some write. Then it fo
 loweth, that this haile of: Gods wrath upo
 the Papists, shall be most terrible and feareful
 and beate them downe to the ground, as
 it were an haile of millstones, or Plough-iron.
 Now when this haile of talents commeth
 as assuredly come it shall, then shall the
 kingdome of popery bee beaten to dust and
 powder: and therefore no marvaile though
 the Idolaters, seeing all this, be in a most hor
 ribl

Marriage, and blaspheming God, as Saint
 Faith, because of this exceeding and Verse. 21.
 extraordinary plague, which shall then
 come upon them. But now to conclude and
 bind up all together: For as much as this
 vial is poured into the ayre (GOD
 hath, *It is done*) an extraordinary earthquake
 followeth; the great City of Rome is rent;
 Babylon called into question; and fearful
 tones of Wrath poured down upon
 Idolaters: I doe conclude, that Rome
 shall fall finally, and come to utter destruction
 in this life. *hah, amon, hah, terror, diabol*
 Now let us proceede to further prooffe.
 The eighteenth chapter of this booke, the
 word of Babylon faith in heart: *I sit, being*
Queen, and am no widow, and shall see no Cha. 18.
ruins. Therefore shall her plagues come, as 8, 9.
quickly, death, and sorrow, and famine: and she Esay, 47.
shall be burnt with fire. For that God which
demneth her, is a strong Lord. *only almid*
 In this, here Rome is described, as she was in
 height and top of her pride and security,
 when she held the dominion of the Kings of
 the earth, and boasted that she was the head
 of the Catholiques Church, carrying her selfe
 insolently above all Kings and Emper-
 ors, treading upon their necks, and making
 them

them attend at her gates barefoote in the
 midst of Winter, as the stories report
 Yea, and that she was no widow; that
 no solitary or desolate person, but one that
 had many lovers, which were strong to de-
 fend her, so as she should feele no want, ne-
 see any sorrow. But the time will come, and
 draweth on apace, wherein shee shall be
 thoroughly punished for her haughtinesse, and
 intolerable pride and security. For the Holy
 Ghost saith, her plagues shall come and da-
 that is, suddenly, short, and speedily, her
 death, sorrow, and famine, and she shall be
 burnt with fire. For that God which condem-
 neth her, is a strong Lord. If this be not plain
 enough to prove an utter overthrow.

Rome, I know not what can be plaine
 enough. For if death, famine, and fire, will not
 pull her downe, I know not what shall pull
 her downe. But S. John saith flatly, that God
 himselfe who is a strong Lord, will oppose
 himselfe against *Rome*, and will condemne
 her: who can uphold her? Can the King
 of *Spaine*? can the Cardinalls? can the
 Emperours? can all the Dukes of *France*, and
 all the Potentates of the earth, that take
 part with her? No, no, they are all too
 weake. For if God take against a man

Can he can reclaime him with the Holy Ghost? hee doth whatsoever he will. And againe, he is wise in heart, and mighty in strength, hee ever hardned his heart against him and prospered? If God call not backe his anger, the most proud hearts are bowed under him? And God saith in Ezech. 22. Can thy hands bee strong, or can thy heart endure in the day that I will have to doe with thee? Then it followeth, that though Babylon sit as a Queene, and her lovers take part with her, yet because the Strong Lord is against her, therefore she will come to utter destruction.

Some of good judgement in the truth, have gathered from this place, that the very City of Rome shall be burnt with fire, which surely may well bee. But this I am sure of, that the phrase of burning with fire, doth in the prophets alwaies signifie an utter destruction Amos 5, 6
desolation of a City, or a Kingdome: and therefore it followeth that Rome shall be utterly destroyed.

But behold yet stronger, and plainer proofe. For S. Iohn saith, a mighty Angell shall take up a stone like a great milstone, and cast it into the sea, saying, with such a violence shall that great City Babylon be cast downe. & shall be found no more. All men know, that old

Ch. 17. 21

Imperial Chaldaea, was destroyed by the *Medes* and *Persians*, long before Saint *Iohn* Wrote this booke: and therefore that is not here meant, but the new *Babylon* which is *Rome*, as before hath beene proved. The phrase of speech, and the signes which the Prophets used to declare the destruction and desolation of old *Babylon*, are here alluded unto the destruction of *Rome*. For we read in the Prophecie of *Jeremie*, that the Prophet having written in a booke all the evill that should come upon *Babel*, for holding God's people so long in most miserable captivity

Ier. 51. 61 said to *Serajah*, *When thou comest unto Babel, thou shalt reade all these words, and when thou hast made an end of reading the booke, thou shalt bind a stone to it, and cast it into the midst of Euphrates, and shall say, Thus shall Babel be drowned, and shall not rise up from the evill that I will bring upon her, although they weary themselves.* Now let us consider how this agreeth with the same which is here set downe, and wee shall find, that all things are here set downe with greater force, to expresse, as it were, a deeper vengeance, and a more heave (and unrecoverable destruction.) First there is a man, here is a mighty Angell

ther

the man taketh up a stone, heere the
 taketh up a great stone, like a millstone:
 the stone is cast into the river, heere into
 deepe sea. All these circumstances being
 lyed to *Rome*, doe greatly aggravate the
 er, and very plainely show, that it
 all fall, without all hope of recovery.

Rome shall
 fall with-
 out all
 hope of
 recovery.

the Lord declareth by this forcible
 of casting a Millstone into the Sea,
 the City and Kingdome of Antichrist
 all bee cast deepe downe into perdition, and
 all ye overwhelmed, and drowned in the
 for ever.

For if old *Babylon* was vtterly destroyed,
 came to a finall desolation in this life;
 much more shall *Rome*, as the Holy Ghost
 outeth. But old *Babylon* came to utter
 and desolation in this life, as both *Jsay*
Jeremy doe witnesse: Therefore new *Ba-*
ylon, that is, *Rome*, shall come to utter
 ruination: and as the holy Ghost here saith,
 shall be found no more, or shall fall, without
 hope of recovery.

Stories doe report that *Rome* hath beene
 many times destroyed by the Gothes and
 Vandales, and others: yea, once fired and
 burnt up, but afterward built and
 builded up againe by the Emperours: But

declare the holy Ghost saith expressely,
 it shall have a small fall, and an unreco-
 verable destruction. For can a millstone cast
 into the bottome of the Sea, ever be got up againe?
 No, no, it is impossible. Therefore let
 the Iesuites, and Seminary Priests doe what
 they can, they shall never set up Rome
 againe, they shall never restore her to
 her former state and dignity; they shall ne-
 ver repaire her credit againe. Let the Po-
 pe and Cardinals, and the King of Spain
 and all the world, and all the Devils
 in hell joine together, they shall never get
 this millstone out of the bottome of the Sea.
 For the Angel hath cast it in with such a
 violence, that no power of man shall ever fe-
 it out againe.

True it is indeed, that the Iesuites bestir
 them, and the Seminary Priests and Papists
 doe worke apace in all Lands, and adventure
 themselves in most desperate manner, to re-
 cover againe the credit of Popery, and
 set up againe the dignity and the power
 of the Pope, and the glory of their Church
 and City, and their bold enterprizes doe
 make many even to doubt that they will
 againe one day prevaile. But assuredly
 we are to make full reckoning, that although

and there they may support for a time
 some ruinous parts of their rotten frame, yet
 what they can, it shall in the end downe
 upon their heads, and come to utter deso-
 lation.

Indeede, *Rome* standeth yet, and Popery
 not quite fallen downe. But they are dis-
 closed, their credit is cracked, their power
 decayeth; and so this thing is begunne, and
 the time draweth on when it shall bee fully
 accomplished. Hee that had beheld the pow-
 er, the pompe, the riches, and estimation of
 the Church of *Rome* about some fourescore
 yeares past, and looketh upon it now, shall see
 wonderfull alteration. It seemed then to
 be without all danger of shaking: for the
 Emperour and the Kings of the Earth
 stood forth with all their force and might,
 power and policy, to uphold it: but God
 be thanked, wee see how it is already come
 downe, and shall come downe every
 day more and more, whosoever saith nay
 to it.

But behold, yet more and more plaine
 prooffe for the utter desolation of *Rome*. For
Saint Iohn describeth the eternall desolation
 thereof, by denyall of those things which
 are in Cities inhabited; First he saith, *there shall*

Cha. 18. *be no more any voyce of Harpers, Musicians,*
 Verse 22. *Pipers, and Trumpeters, heard in Rome, that*
is, all Musicke shall surcease, which argueth an
utter desolation. For what inhabited Cities
are without Musicke?

Secondly, he saith, *there shall be no Crafts-*
men of what trade soever found in Rome, which
argueth an utter desolation. For what flou-
ishing City is without Artificers?

Thirdly hee saith, *no light of a candle shall*
any more shine in Rome, which argueth an ut-
ter desolation. For, what inhabited City is
without candles?

Fourthly, he saith, *no sound of a milstone*
shall be heard in Rome, which doth argue an
utter desolation. For what City is without
milles to grind their corne?

Lastly, he saith, *the voice of the Bride-*
groom and of the Bride shall be heard no more
in Rome, which argueth an utter desolation:
for what City is without Bride and Bride-
groom? and without marriage for procrea-
tion sake? Then I conclude from all this,
that Rome shall fall finally, and come to utter
destruction.

But behold yet a more plaine and preg-
 nant prooffe, drawne from the pittifull mour-
 nings and most wofull lamentations of the

of the earth, the Merchants, and the
 mers, who all doe joyntly lament and
 me, for the destruction and desolation of
 crying *Alas, alas, that great City* Ch. 18. 10
Babylon, that mighty City : for in one houre
judgement come : In one houre so great
is come to desolation, in one houre she
made desolate. What can be more plainly
 fully spoken, to prove an utter desolation
 Rome? What can be more required then
 have it set downe in expresse termes, as
 we see? For now the holy Ghost useth
 figure, no hardnesse, no circumlocution,
 obscurity: but telleth us plainly, and
 ce for fayling, that, *Babylon*, that is,
 is made desolate, is to come to deso-

Moreover it is said that the Kings, Mer- Vc. 10, 15
 and Mariners, shall stand afarr of 18.
 feare of her torment, and they shall weepe
 waile, when they shall see the smoake
 her burning, signifying that the tor-
 and plague of Rome shall be so great,
 Kings for all their might shall not dare
 come nigh to rescue her: no not the King
 Spaine with all his great might and power,
 shall be faine to stand a farrt off, or rather
 ly to forsake her, weeping, and wayling
 as

as well as others, for her most fearefull and
unrecoverable destruction.

But we are to observe in all this, that the
Holy Ghost useth a figure or kind of speech
which they call a *Prosopopœia* or sayning
of a person, whereby the Popish Kings
being dead and rotten, are brought in, lamen-
ting, and bewayling the fall of *Babylon*,
as if they were alive againe: or else it may be
understood of Cardinals, and Legates
which are even as Kings upon the earth. But
it cannot be understood of Christian Kings
for they shall be the instruments of God to
pull downe great *Babylon*, as wee shall hear
anon.

Verse 19

Furthermore, let us consider the causes of
this great lamentation, for the deadly down-
fall of *Babylon*, by the Popish Kings, Me-
chants, and Mariners. First, the Kings them-
selves mourne and lament saith Saint Iohn, be-
cause they had committed fornication with
the great whore of *Babylon*, and lived in
pleasure with her. That is, they have lived
long with her in abominable Idolatry, and
pleased her that way, and therefore she gave
them dispensations to live in wantonness
and all carnall pleasures, and even to doe what
they list, spending their dayes in sensuality

all kinde of fleshly delights.

Secondly, the Merchants doe weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but *Ver. se 12,* they may easily be knowne by their wares, *13, 14.* which the holy Ghost describeth, to wit, that they bee the popish Merchants, the haiven Merchants, who are heere brought in mourning and lamenting for the losse of their gaine. The Monkes, Fryers, and Priests, cannot have that utterance of their wares that in times past they have had; their wares are now out of request: their Markets waxe dead, and they have cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and withall remember the fat renewes, the good cheere, the pleasure and delight which sometimes they have had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great City that* *Verse 16.* *was clothed in fine linnen & purple, & scarlet, and gilded with gold, & precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then, that the name of their great City, with all the pompe, pleasure, & riches thereof, is that which doth yet

yet sticke in their stomackes.

Thirdly, the Mariners doe greatly mourne and lament, for the losse of their profit and commodity. For while *Rome* had dominion over the Kingdomes, and the Pope ruled over all, even as God upon the earth, there was nothing but trudging over the seas to *Rome* out of all Lands, and againe from thence, there was carrying and recarrying. In so much that in multitudes of Mariners, and Shipmasters were continually set on worke and gayned greatly thereby. No marvell then though these Mariners are brought in amongst other friends of *Rome* bewailing her destruction, even with dust upon their heads weeping, and crying, and saying, *Alas, alas* that great City, wherein were made rich all that had ships on the sea, by her coastlines. For in one houre she is made desolate. Thus we see how the Kings, and Merchants, and Mariners shall bewaile the utter ruine and great desolation of *Rome*, for the losse of their pleasure, their gain, and their profit.

Moreover, wee are to observe, that that which is spoken by the old Prophets, *I/ah*, and *Ieremjah*, as touching the utter desolation of old *Babel*, is applied by *Saint Iohn* to new *Babel*, which is *Rome*, Touching

the Eastern Babylon, the Prophet
 thus: Babel, the glory of Kingdomes, Esa. 19. 13
 haughty and pride of the Chaldeans, shall be
 the destruction of God, in Sadome and Go-
 morrah. It shall not be inhabited for ever,
 when shall the Arabian pitch his tent there,
 when shall the Shepherds make their folds
 there. But Ziim shall lodge there, and their
 flocks shall be full of Ohim: Ostriches shall
 dwell there, and the Satyres shall dance there,
 and Fairies, Hobgoblins, Night-spirits, and
 like, whereby is signified the utter deso-
 lation of old Babylon. Now S. Iohn apply- Cha. 18
 all this to Rome, saying, Babylon that great
 city is become the habitation of devils, & the
 hold of all foule spirits, and a cage of every un-
 cleane and hatefull birde. Noting hereby both
 the filthinesse of Rome, and also her utter de-
 struction.
 But now let us proceede to our last and
 latest argument, to prove the finall fall,
 and utter destruction of Rome, and all Ro-
 man power and authority. In the 19. chap-
 ter of this Prophecie our Lord Iesus is de-
 scribed, sitting upon his white horse, which is
 the ministry of the Gospell, as hath before
 been proved; and is most gloriously brought
 by S. Iohn, as grand Captaine, and Generall
 of

of the field, fighting with all his army
gainst Antichrist and his Souldiers. *Saint*
John giveth him goodly names and titles
calling him the Word of God, the King
of Kings, and the Lord of Lords: and saith
that hee hath a name written, that no man
knew but himselfe; which is his infinite glo-
ry and Maiesty,

And moreover, that his eyes were
flame of fire, and on his head many Crowns
and a sharpe Sword in his mouth, and clo-
thed with his warlike garment dyed in blood
and all his heavenly Souldiers followed him
upon white Horses meaning thereby
Christian Kings, Dukes, Lords, Noble
Captaines, Preachers, and professors of the
Religion.

This grand Captaine with all these wo-
thy Souldiers, saith *Saint John*, shall march
together, and prepare themselves to fight
gainst the beast, and the false Prophet, and
all their forces, and at last hee seeth the
joynt battaille. *I saw* (saith *Saint John*)
the Beast and the Kings of the earth, and
their armies gathered together to make bat-
telle against him that sat upon the white
Horse, and against his army. Now all this
to be understood of the battels betwixt

Cha. 19.

Verse 12,

13, 14, &c.

Verse. 19.

ists. and the Potentates in these last
 But, may some man say, Who shall
 the victory? What is the successe?
 what was the issue? Let us heare of that.

The Holy Ghost answereth, that *the Beast*
the false prophets were taken, foyled, and
come: using a Warlike phraſe, becauſe
 the Warres they uſe to take their greateſt
 Captaines and Commanders alive, and to put
 them to their ranſomes. The like unto this
 we have in the ſeventh Chapter, where
 John telleth us, that when the Popiſh
 Kings and Potentates ſhall make Warre a-
 gainſt Chriſt and his Goſpell, they ſhall have
 like ſucceſſe unto this. For ſaith hee,
ſe have one mind, and ſhall give their
power and authority unto the Beaſt, they ſhall
be with the Lambe, & the Lambe ſhall over-
come them: For he is the Lord of Lords, and
King of Kings.

But, may ſome man ſay, When the Lea-
 ders and Commanders of the Popiſh armies
 ſhall bee taken captive and ſet at their ran-
 ſomes, what ſhall become of the inferiour
 Captaines and Souldiers? The Holy Ghost an-
 ſwereth, that *the remnant were ſlaine with the*
word of him that ſitteth upon the horſe: That
 they were put to the Sword, and all the
 fowles

The Pro-
 teſtants
 ſhall have
 the day.

Cha. 17.
 Ver. 13. 14

Ch. 19. 21

fowles were filled full with their flesh. And for this cause Saint John saith, that hee saw an Angell stand in the Sunne, who cryed with a loud voice, saying to all the fowles that flye by the middelt of Heaven, Come and gather your selves together unto the Supper of the great God.

Now to make this plaine. We know, that they which proclaime any matter, seek some Market crosse, or high place to stand in, where they may be heard: so this Angell, which proclaimeth the victory against Antichrist, before any stroke be stricken because of the certainty of it, standeth in the Sunne, as it were in the Theater and middelt of the World, as in a place most fit for the purpose, that hee may be heard throughout all the earth. Now this proclamation is directed to all the fowles of the ayre, to bring them to a supper, which is heere called the supper of the great God. But it may be demanded, What cheere shall they have? The holy Ghost answereth, that they shall eat the flesh of Kings, and the flesh of great Captaines, and the flesh of mighty men, and the flesh of horses, and of horimen, and the flesh of all freemen, and bondmen, and of small and great.

Verse 18.

And This wee know, that when men are slaine
 w a great numbers in the warres, their bodies
 with scattered, as meate for the fowles of the
 t d. And therefore heere all fowles are in-
 d g and bidden to a great supper, made
 er em by the great God, whose hand is in
 all this; their cheere, and their dainties are re-
 the ned up to be the flesh of Kings and Cap-
 feel tains, &c. Now out of this may bee
 stan strongly concluded, that hereafter in al time
 An come, when the Armies of the Pope,
 ain which is the beast, the Armies of the king of
 gen ruse; who hath given his power and au-
 nth rity unto the Beast, and is his great uphol-
 de er; when the Armies of the Cardinall his
 th confederate; when the Armies of
 nou e Leaguers, his gre t adherents; yea when
 d these; and all other popish Armies shall
 be one and band themselves together against
 the Christian kings, and defenders of the Gos-
 p. they shall have a notable overthrow, inso-
 Th much, that their dead carcases shall even co-
 eat the earth, and the fowles of the Ayre shall
 ree me to their great supper, which the Lord
 an Hosts will make ready for them. For assu-
 rati ly and out of doubt, they that live, shall
 l o see the fulfilling of all this, and shall see the
 a popish Armies got downe by heapes in all
 This

Countries and Kingdomes, and bee made

The Popish armies shall meet for the bowles of the Aire. For the hol
 Ghost saith, They shall come to Armageddon
 that is, the place where their Armies shall be
 destroyed, and againe. If any lead into capti
 vity, he shall goe into captivity. If any ki
 with a sword, he must be killed with a sword

Chap. 16.

Verse 6.

Cha. 13

Verse 10.

For as the Popish forces have in former time
 taken captive the people of God, and cruelly

murdered them: so now the time draweth
 on apace, wherein themselves shall be ta
 ken and put to the sword.

And therefore now at last I conclude, the
 Rome shall fall finally, and come to utter

destruction in this life. For as Rome did rise
 by degrees in this life, so Rome shall fall by de

grees in this life: As Rome grew up to the
 full height and highest pitch in this life, so

shall come to her lowest ebbe and greater
 declination in this life. I meane, before the

comming of Christ unto judgement. For the
 falling downe of haile like talents upon the

Kingdome of the Beast, shall be in this life.
 The extraordinary earthquake upon the do

minions of Antichrist, shall be in this life.
 The comming of the Popish Armies to e

Armageddon, shall be in this life: The mour
 ning of the kings, Merchants, and Mariners

Rome
 shall be
 utterly de-
 stroyed in
 this life.

for the overthrow of *Babylon* shal be in this life. The great battell betwixt the beast and him that sitteth upon the white horse, shal be in this life, before the day of judgement. The powring forth of all the seven vials of Gods wrath upon the Kingdome of the beast, shal be even in this life. For it were an absurd thing to say, any of these things shal be after this life; or to say that these things shal not be till the very comming of Christ; for they are all things to be effected heere in this earth: and the holy Ghost doth describe them all things to be done upon the face of the earth: for otherwise we could have smal comfort in any of these things, if they should not be done here in earth, or if they should all be deferred till the very comming of Christ, and in the meane time Antichrist shal prevaile. But it will be objected that *St. Paul* saith, The Lord shal consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shall not be utterly abolished. True it is indeede hee shall not utterly bee cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all Countreies even unto the end; there be some, nay

2 Thes. 2.
An obiection answered.

Chap. 16

Verse 16.

Chap. 17.

Verse 16.

The Pope
shall be
brought
very low.

2 Sam. 3.

many, that will carry the Beastes marke even untill the last day. But the holy Ghost in this prophesie speaketh of the revolting and falling away of Kingdomes and Countries from the Sea of Rome; whereby it shall come to passe, that it shall bee exceedingly weakened, and brought so low, that the Kings of the earth shall easily take it; or as the holy Ghost speaketh, shall easily passe over, their Euphrates being dryed up, and enter their Babylon. But then will some man say, Shall there be no Pope at all a little before the coming of Christ? I answer, and not I, but the holy Ghost for me. Hee shall be a poore Pope, a naked Pope, a desolate Pope, a Pope whose flesh shall be torne, whose flesh shall wither as we shall heare anon. He shall be such a Pope, as *Isbosheth* was a King, when *Abner* and all *Israel* fell away from him. Hee shall be such a Pope, as the King of *Portugal* is a King.

But it will bee objected how know you this? Are you a Prophet? can you fore-tell of things to come? I answer, Saint *John* was a Prophet, and indued with a Prophetical Spirit in this matter of his visions and Revelations; and I speak no more then Saint *John* hath set downe. And therefore I hope

I speake within my compasse for I doe but
relate *Saint Johns* words, and explaine them
in such measure as I am able.

This Prophecie doth plainly declare that
Babylon shal fall; *Rome* shall come downe;
the Pope shall never be esteemed againe. And
I doe beleeeve it to be so: I beleeeve God: I be-
leeve his Word: I beleeeve all that is spoken in
the Scripture: and I do indeavour to perswade
others also. For sith the holy Ghost hath so
plainely, and so fully foretold it, why should
we not beleeeve it? Why are we so slow to be-
leeve all that is written in the Scriptures?
Hath God spoken it, and shall it not come to
passe? Shall any jot of his word faile? Shall
we thinke he jesteth with us, when he doth so
often and so seriously tell us of the downefall
of *Rome*? Surely, surely, the cause why men
are not fully perswaded of the finall fall of
Rome, is, because they do not diligently per-
use this book of the Apocalypse. But let them
be studious and diligent in this book, and they
shall be out of all doubt, that *Rome* is the
great whore of *Babylon*: that the Pope is An-
tichrist, and the Papacy the Beast.

But now me thinketh I heare some men
say, How is it like that Popery shall fall
downe more and more heere among us, sith

it hath so many friends, backers, and upholders, and seemeth to gather strength, and make an head againe? I answer, that all is but a lightning before death. I answered that all is but the stopping of a water-brooke, or making a damme overthwart it, which will cause it to swell more, and to break over with great violence. I answered, that all is no more then is foretold, that the Jesuites shall come forth like Frogges out of their puddles, and Marish grounds, and keepe a croaking for a time, till they have croaked their owne destruction and many others. For they shall never set Popery here in England, to stand and continue, doe what they can. I must needs confesse, that our sinnes being so horrible and outragious as they are, and being growne to such an height, and ripenessse, doe deserve some fearfull vengeance, and that God hath a just controversie against us, as sometimes he had against Israel, because *there was no mercy, nor truth, nor knowledge of God in the land: but swearing, lying, killing, stealing, and whoring, and blood toucheth blood, and therefore saith God, The land shall mourne, &c.* But yet I hope for his covenant sake, for his great mercies sake, for his names sake, for his glory sake,

Hosca 4.

and for his Churches sake, he will be
 gracious and favourable unto us; and not
 bring upon us that vengeance which our
 sins have deserved, or at least will though
 he correct us, as indeed hee hath just cause,
 so we may justly feare it; yet hee will doe
 in mercy, for our amendment, and not in
 wrath to our destruction, as he saith by his
 prophet: *I will not utterly destroy thee, but
 will correct thee by iudgement, and not ut-
 terly cut thee off.* But howsoever it shall
 please the most wise God to deale with us,
 for this I say, and am perswaded of, that Po-
 pery shall never be established againe in this
 Kingdome: my reason is, because the ever-
 lasting Gospell carried abroad by the An-
 gel that flyeth in the middelt of Heaven,
 shall spread still more and more throughout
 all the kingdomes of *Europe*, as appeareth,
Chapter 14. versle 6, for otherwise how shall
Rome fall? How shall the Jewes ever bee
 converted? How shall fire come downe
 from Heaven, and devoure both *Gog*, and
Magog, as the holy Ghost foretelleth shall
 come to passe; and as we shall heare more a-
 bout? Moreover *St. John* telleth us plaine-
 ly; that in these last dayes, the Gospell shall
 be preached to many people, and Nations,

Jer 30. 11

Jer. 46. 28.

Jer. 10. 24

Ro. 11. 24

Cha. 29.

Apo. 10. 1

and tongues, and to many Kings. And further he saith, that in this age wherein we live, many shall renounce Idolatry, Repent and give glory to the God of Heaven. But some man may say, how prove you that this kingdome is one of them which St. Iohn speaketh of, and which hee meaneth, wherein the Gospell shall be preached unto the end of the world? I answer that it is proved out of the 17 chapter of this prophesie, where the Holy Ghost telleth us flatly that those ten Kingdomes of Europe, which had a long time bene the ten

Ch. 19. 13 *horne and strength of the Beast, and being of one mind, had given their power and authority unto the beast, should now in these last daies*

Verse. 16. *rise up against the Whore of Babylon, make war against her, hate her, and make her desolate.*

* England and other Kingdomes which have forsaken the beast, shall so continue unto the end of the World,

But this Kingdome is one of those tenne hornes, and one of those tenne Kingdomes, which a long time had given her power and authority to the Beast. Therefore as this Kingdome hath happily begunne to hate the Whore, and to make her desolate and naked: so undoubtedly she shall continue unto the end of the world. * For if this kingdome, and other kingdomes which now hate the Whore, doe not continue, how shall shee be

the made desolate and naked, &c ? Then it
 would seeme, the beast shall revive and re-
 vive him selfe againe, and so St. Iohn shall be
 and a false Prophet. But God is true, and
 men are lyers : and Saint Iohn shall bee
 and a true Prophet : and therefore these
 kingdoms of *Europe* which have begun to
 the Whore, shall continue, and never
 we her over, till (as the Holy Ghost saith)
 have eaten her with flesh, and burnt her
 with fire : that is, till they have utterly devou-
 her. But here it will bee objected, that in
 the latter dayes iniquity shall have the upper
 hand. I answer, first, that I find no such place
 in Scripture. But this I find, that our Lord Je-
 foretelleth his Disciples, that very short-
 after his death and resurrection, many se-
 ders and false teachers should arise, which
 should deceive many, and draw them away
 from the love of the Gospell : and saith hee,
 because iniquity shall bee increased, the love
 of many shall be cold, But this speech of our Mat. 24. 12
 enuour, doth not properly concerne our
 times. But yet it must needs be granted, that Ch. 4. 13
 the wicked shall waxe worse and worse, Ver. 1. 14
 and the world shall not amend, but stil bee and 18
 worse and worse, and grow to a greater
 and ripenesse of sinne, as appeareth in
 this

Chap. 11.

Verse 1.

Verse 11.

Verse 13.

this prophesie. Yet for all this we must note withall, that the manner of true beleevers in those last dayes shall be very many, as this booke doth also teach. But it may bee objected, how can this geare stand to together, and in the last dayes there shall be multitudes and millions of reprobates, and most wicked and abominable persons, and yet withall, a great increase of true beleevers? I answered, that the world will be alwaies like it selfe, impious and unbeleeving. But the Church shall purely worship God, and that with dayly increasing even unto the end. But now me thinketh I heare some man say, What likelyhood is there of all this which you write touching the overthrow of Rome? Doe we not see, that Rome is yet strong? Doth not *Italy*, *Spaine*, the greatest part of *France*, and *Netherland*, and *Germany* stand for her defence? Hath not the whole still many and great beaers and upholders? what likelyhood is there then, that ever shee shall be brought so low as you speake of? I answered, that in this case we must not aske the question, What likelyhood? Wee must not consult with flesh and blood. We must not take counsell of humane reason. For God is marvellous in his devices, and when he

We may
not say,
What
likelyhood
is there of
this?

decreed and determined of any future
 he will compasse it by meanes far sur-
 passing all humane reach and capacity ; yea,
 such plots and devices, as mans wit could
 ever have once dreamed of. For hee hath
 meanes in heaven and earth in his hands,
 his admirable in all his proceedings : and
 therefore wee may not aske this question,
 what likelihood, or how can it be, or how
 it possible come to passe ? What likely-
 hood was there an hundred yeeres past,
 when *Rome* was in her delight, and all the
 Kingdomes of *Europe* stood for her, that ever
 should have beene forsaken of so many
 her old friends, as at this day she is ? What
 likelihood was there, that when the Pope
 should command the Emperour, and all the
 Kings of *Europe*, and their Kingdomes, that
 he should have beene brought so low
 at this day he is, God be thanked ? What
 likelihood was there that ever poore *Martin*
 Luther should stand out with the ever
 lasting Gospell in his mouth against the
 Pope, Emperour, and as it were the whole
 world, and yet dye in his bed in a good old
 age ? What likelihood was there that
 King *Henry* the eight, of famous memory,
 should renounce *Rome*, oppose himselfe a-
 gainst

gainst the Pope, and suppress the Abbies, Pories, and Monasteries in this kingdom and take their lands and livings into his own hands? Therefore I conclude, that what God hath decreed the utter overthrow of Rome, we must not aske this question, How can it be? Or which way shal it be brought about? For the Scriptures doe teach, that God in all ages hath done the greatest exploits, either by himselfe alone without means, or by weak meanes, or contrary to all meanes.

2 Chr. 20. By himselfe without meanes, he overthrew the Moabites, Amorites, and them of Moab Seir, which made war against good King Jehosaphat.

Exod. 14. By himselfe he destroyed Pharaoh, and his army in the red Sea.

Iosh. 6. By himselfe he overthrew Iericho, that great City.

2 King. 19. By himselfe he slew the huge army of the Assyrians, that made war against Ezekias.

1 Chr. 14. By himselfe he smote the great and dreadful Army of the Ethiopians before Asia, and before Iudah.

2 King. 6. By himselfe he smote the Syrians, which besieged Dothan, the City where the Prophet Elisha was.

Iudg. 7. By weak meanes hee overthrew the infinite multitude of the Canaanites.

Abbe's army of the Midianites, even by
 hands three hundred. 1 Sam. 17
 weak means he slew a Garriso of the Phi- 1 Sam. 17
 lins, even by Jonathan and his Armour-
 bearer. 1 Sam. 17
 He overthrew the Kings of Gen. 14
 Canaan and thereabouts, even by Abraham,
 and his family. Gen. 14
 He overthrew Goliath by David: Sisera by Judges 4
 Deborah: Abimelech by a woman. Judges 4
 Contrary to means, he saved the three chil- Judges 6
 dren from burning, being in the fire. Dan. 3
 Contrary to means, he saved Jonas from Jonas. 2
 drowning, being cast into the sea. Dan. 6
 Contrary to means, he preserved Daniel from Dan. 6
 burning, being cast into the Lyons den. Exod. 14
 Contrary to means, he kept the Israelites fro- Exod. 14
 mering, being in the bottom of the Sea. Ios. 10
 Contrary to means and all expectation, he Ios. 10
 caused the Sun to stand still at noone day,
 whilest he overthrew the five Kings of Ca-
 naan by Iosuah. Ios. 10
 Therefore I conclude, that forasmuch as
 in all ages hath effected the most
 huge and admirable things, either by him-
 self without means, or by very weak means,
 contrary to all means; therefore it is in
 due to aske this question, How or by what
 means

The utter
 over-
 throw of
 Rome co-
 cluded of.

meanes, shal Rome bee destroyed? For
 enough for us to know that it shal
 destroyed, and come to utter desolation
 in my judgement the holy Ghost hath
 ten, and plainly affirmed this, that no
 should any more make any doubt of it
 once call it into question. For what can
 more plain, then to say? Rome is fallen, Ro
 shall fall. Great hailestones like talents
 fall upon it. It shall goe to perdition. It
 fall to destruction. It shall be cast downe
 a great Millstone into the bottome of the
 It shal be burnt with fire. It shal be made
 solate & naked. It shal be without inhabita
 All the Popish sort, both high and low,
 with great mourning and lamenting bew
 the desolation thereof. Their Amies shal
 to Armageddon. The Beast and the false p
 phet shal be taken, and their Captaiues
 souldiers slain by infinite heaps, & their
 kasses made meat for the fowles of the Ay
 If al this be not plaine enough, I cannot
 what can be plaine enough. True it is indee
 the holy Ghost doth not name Rome, but
 is apparant by the circumstances, that al th
 places must needs be understood of Rome,
 Romish power, and of the Romish Armi
 For there can no other sound sence be gi

For of them, as all divine writers and interpreters
 have affirmed, both new and old. And there-
 fore I conclude, that Saint *Iohn* in this pro-
 phesie could not speake more plainly, except
 he should have named *Rome*. For he nameth
Babylon. Hee nameth the great City which
 hath reigned over the Kings of the earth. He
 nameth the City situate upon seven hills. Hee
 nameth the City which had seven several go-
 vernments. And therefore out of all doubt he
 meaneth *Rome*. Well then, since it is so, that
 the same and all Romish power and authority
 shall fall flat downe, and come to utter de-
 struction and desolation in this life, let all
 men take heed how they joyne with *Rome*,
 how they joyne with the Romish Church,
 and how they receive the beasts marke : for
 surely they shall all be destroyed together,
 both in this life and in that which is to come,
 as we shall heare by and by.

Let all the wisemen therefore, and all such
 as have any care of their salvation, follow the
 wholesome counsell and advice of the holy
 Ghost, which saith, *Goe out of her my people*, *Apo. 18.*
that ye be not partakers of her sins, & that yee
receive not of her plagues: for her sins are come
unto heaven, & God hath remembered her ini-
quities. Our only wisdom then will be to sepa-
 rate

our selves from the Whore of *Babylon*, that is, from the Church of *Rome*, and to joyne our selves with all speed unto the Church of God, that is, the Church of the Protestants: for this shall stand and flourish, the other shall fall downe and perish.

But what then shall we be sory for the fall of *Babylon*, and the ruine of *Rome*? No.

Gods
people

are to reioyce in
the overthrow of
Rome.

Apo 18. 20

The holy Ghost counelleth us greatly to reioyce in her destruction and overthrow, saying, *O Heavens reioyce over her, and ye holy Apostles and Prophets, because God hath given your iudgements on her.* We are therefore to be so farre from mourning and lamenting for the desolation of *Rome*, the King, Merchants, Mariners, and other her friends, as that it ought to bee the very joy and reioicing of our hearts.

For *St. Iohn* saith, that not onely the holy Angels, Prophets, Apostles, and Martyrs shall reioyce at the destruction of *Rome*: but also all the Saints, and all the whole body of the Church. And therefore he saith, that after the utter overthrow of *Rome*;

Apo. 19.
2. 24

He heard a great voyce of a great multitude in Heaven, saying, *Hallelujah*, that is, praise yet the Lord, for hee hath condemned the great whore, which did corrupt the earth with her fornication, & hath avenged

ge

And the blood of his servants shed by her hand:
 And againe, saith Saint Iohn, they said, Halle-
 juh, Halle-lu-jah, Halle-lujah, thrice to-
 gether, thereby expressing the great joy and
 thanksgiving, for the destruction and over-
 throw of the great Whore: & even so ought
 all that love God, that love the Church, and
 that love the Trinth, greatly to rejoyce in the
 destruction of Rome, because this monster
 shall no longer oppress the Israel of God.
 And here it is, that the more zealous and
 fully that a man is, the more he will rejoyce
 in the destruction of Popery: For a man
 that doth not love God and his Church, that doth
 not laugh in the destruction of that Anti-
 christian and bloody Kingdome. Let no man
 say, this is cruelty: this is want of cha-
 rity: and want of pitty, to laugh in the de-
 struction of any, or to rejoyce at other mens
 miseries. But the most wise God saith, Re-Apo. 8.6
 And he rewarded her even as she rewarded you, & give
 unto her double, according to her workes, & in the
 measure that she hath filled to you, fill her the dou-
 ble. In as much as she glorified her selfe, and
 exalted in pleasure, so much give wee to her tor-
 ment and sorrow. And therefore I amne,
 that no man ought to bee mooved with any
 compassion or pitty, for the overthrow of

Roma. But herein that saying of the Prophet
 Psal. 137. *Blessed is he that taketh and dasheth
 her children against the stones.* And againes
 Jer. 50. 14 *Bend thy bow, shoot at her, spare no Arrows.
 For she hath sinned against the Lord.* Moreo-
 ver we are to observe, that for as much as the
 Lord willeth, and commandeth all men to
 reward *Rome*, as she hath rewarded us, and
 to give her double according to her works,
 therefore we ought every one us, as much
 as in him lyeth, and as his Calling will beare
 to doe his uttermost to pull downe *Rome*, the
 Magistrate by the Sword, the Minister by
 the Word, and the people by their prayers.
 For even Christian Kings and Princes, and
 all the Nobles of the earth must not be neg-
 ligent to fight against *Rome*. For herein
 that saying is true, *Cursed is he that doeth the
 worke of the Lord negligently, and cursed is
 hee that keepeth backe his sword from blood.*
 2. 2. For this cause, I doe upon my knees night &
 day, most humbly and instantly intreate the
 God of Heaven, that as he hath put into the
 heart of our most gracious and excellent
 King, to hate the Whore of *Babylon*, and
 to be his greatest instrument in the whole
 World, for the weakening and overturning
 of *Rome*, and the defence of his most glorious

to spell (which is his Crowne and glory in
all the Churches, and his great renowne in
all Christian Kingdomes) so he may con-
stantly continue, and neuer cease drawing
out the sword of Iustice, till hee have utterly
rooted out of his Dominions, all the cursed
seed of Popish Iehusites, and all such as
have received the Beasts markes, and espe-
cially the Iesuites, and Seminary Priests,
such are the Diualls Brokers, the Popes An-
gels, and the King of Spaines Factors in all
Kingdomes. Heere also I doe most humbly
prostrate my selfe upon my knees, with dropping eyes,
if it were possible with teares of blood,
beseech and intreate the Learned and Reue-
rend Fathers of our Church, that they would
use all their power and authority, with all
their might and maine against the *Romish*
Antipope, and the rather because in these
times hee seemeth to make a head againe, ha-
ving so many and great fauourers, that hee
with her complices dare perke with their ribs,
and very boldly and confidently pteate of a re-
formation, *moderately* and *prudently*.
Heere also I doe most humbly and ear-
nestly intreate all my learned and godly
Brethren, the Ministers and Preachers of
the Church of *England*, that in all their

publike teachings, and private proceedings they would make strong opposition against Rome, and Romish Religion. And I beseech the God of gods, that wee may all joyne together, with united forces, to march valiantly against the armies of Antichrist, and to spread the everlasting Gospell farre and neere, to the utter overturning, and beating downe of this Westerne Babylon, and that howsoever wee may amongst ourselves differ in judgement in some things, yet that there might bee no breach of love nor alienation of affection amongst us, but that wee may all goe together hand in hand, and arme in arme, to breach Gods everlasting troth; and to see our selves against the common adversaries. For if that we will not see our selves against them, yet they will be sure to see themselves against us. And thus much concerning the third maine point, which is the final fall and destruction of Rome, even in this world.

Now it followeth to speake of the fourth maine point; which is, by whom, and where Rome shall bee overthrowne. But for the better understanding of this point, wondering the persons that shall overthrow Rome, we are to observe, that Saint John doth

the Whore of Babylon, sitting upon a
 scarlet coloured Beast, having seven heads. Apo. 17.4
 and tenne hornes, whereby is meant the Ro-
 man Monarchy, as hath beene shewed be-
 fore. After this the Angell, expoundeth unto
 us, what the heads and hornes of the Beast
 are, and saith, that the tenne hornes are ten
 Kings, or Kingdomes, which yet have not re-
 ceived a kingdom, but shall receive power in
 an houre with the Beast. Verse. 12.

The sence is, that these tenne Kingdomes
 have not received such power and authority
 under the Emperours, as they should under
 the Popes, for there was great difference in
 these Kingdomes under the Popes from that
 which they had beene under the Emper-
 ours. For they received farre greater power
 and they carried another mind toward
 the Papacy, then the Nations did before con-
 quered the Empire: for they did submit them-
 selves to the Papacy for conscience, and love,
 as to the holy Church, which they never
 did to the Empire.

And this is the reason, why the Holy
 Ghost saith, They had not received a King-
 dom, but should receive power as Kings, at
 an houre with the Beast. Which is not to
 be understood simply, but after a sort, infor-
 as they

they had received Kingdomes under the Emperors, but not in such sort as afterward they did under the Popes. For the Roman Monarchy under the dominion of the Popes, was in his greatest height and altitude, and the Kings of Europe grew up together with the Papacy in power, might and Dominion. And Saint Iohn addeth, that these ten Kings or Kingdomes were all of one mind, and did give their power & authority unto the Beast, that is, they did with might and maine labour to uphold the Babylonicall Strumpet. But the Angell telleth Iohn flatly, that the ten hornes, that is, the ten Kingdomes of the Empire, which before had given their names, their power, and authority to the Beast, to uphold her and defend her, should now in these last dayes all change their mindes and turne against her. For saith the Angell to Iohn, The ten hornes which thou sawest upon the Beast, are they which shall hate the whore, & make her desolate, & naked, and shall eat up her flesh, and burne her with fire. Here then it doth plainly appeare who they bee that shall overthrow Rome, and by whom it shall be destroyed: To wit by the tenne Kings of Europe, or Kingdomes of Europe, which some very

Ch. 17. 13

Ch. 17. 36

doe reckon up to be these, *England, Scotland, Germany, France, Spaine, Denmarke, Sweeland, Poland, Russia, and Hungary,* Saint *John's* words are plaine, that these Kingdomes which tooke part with the beast, shall take against her, and pull her downe. But wee know, that all the Kingdomes of *Europe* did take part with her, therefore it followeth that all the Kingdomes of *Europe* shall take against her. And therefore it is very probable, that in time, *France, Spaine, Italy* shall turne against the Beast. Wee know that the rest of the kingdomes are already turned against the Beast, and the Beast hath lost seven of his hornes; the eighth, which is *France*, becometh to be somewhat loose, and to shake a little, which if it fall heere, the rest will follow after apace. The reason why the Kingdomes, which were subject to the *Roman* Empire, are compared to hornes, is, because that as hornes are the strength and defence of a Beast, wherewith he pulseth downe other creatures, so the strength and defence of the *Roman* Empire, and the Papacy, was in the Kingdomes which were subject unto them, and tooke part with them, whereby also they did mightily pull at other Nations and Kingdomes.

* If the holy Ghost by the ten hornes doe not meane a definite number, that is, just ten: yet assuredly he meaneth all the kingdomes of *Europe*, and whatsoever else did once uphold the Beast. It is probable that *France, Spaine, and Italy*, shall forsake the Whore.

Moreover we are to observe, that whereas Saint *Iohn* saith, the same hornes which did uphold and defend the Whore, shall pull her downe, it is not to be understood of the same men, but of their successors in the same Kingdomes. For the King of England, Scotland, Denmarke, Polonia, and other Countries, which gave their power and authority unto the Beast, are dead and gone. If wee respect the persons of men, and those which succede them now in these Kingdomes, and pull downe the Whore, are other persons; but because they succede and governe in these Kingdomes, they are said to be those tenne hornes of the Beast. Then thus it is, these tenne Kings which now hate the Harlot, are called the tenne hornes of the Beast, not because they bee any defence and strength unto him, but because they li upon the same thornes of their Auncestours, which did uphold and maintaine him. But this one thing is very cleere and apparent, out of the interpretation of the Angell, that the same Kingdomes which have maintained Popery, shall put it downe, as we see already fulfilled in England, Scotland, Denmarke, and the rest which have embraced the Gospel. And it is very likely that the other

King

kingdomes which as yet have not imbraced
the Gospell, shall in Gods good time
brace it. For this seemeth unto me, to be
a very good argument, taken from the
words of the interpreting Angell. Those ten
kingdomes which have upheld Rome, shall
fall downe Rome: but France, Spaine and
Italy, have upheld and doe uphold Rome.
Therefore France, Spaine, and Italy, shall
fall downe Rome. To this may bee added
confirmation, that the everlasting Gospell
shall be preached in these last dayes, to every
nation, and Kindred, and Tongue, and Peo-
ple. Which I understand of all the Nations
of Europe, which were subject to the Roman
Empire and the Papacy.

And further that the holy Ghost saith, that
the Preachers of the Gospell from Luther
forth, shall publish Gods truth among people
of Nations, and Tongues, and many Kings:
Which I understand as before.

I am not ignorant that some good Dis-
puters make it doubtfull, whether Rome shall
be overthrowne by the Kings of Europe
severally, or by the Turke also, and the Kings
of the East. For mine owne part, I dare not
absolutely determine of it, being a thing to
come, but the event shall declare, & they that
live

live shall one day see it. It may be the Turke
 and the Easterne Princes may have long
 hand in this businesse. For the Roman Em-
 perour did stretch farre that way, when
 he was in his highest elevation. But that which
 is alleadged of the drying up of the waters of
 Euphrates, that the way of the Kings of the
 East might be prepared: proveth nothing
 because it is an allusion to Darius and Cy-
 rus, which were Kings of the East, and too
 old Babylon, by drying up the waters of Eu-
 phrates, and leading over their armies, as we
 have heard before. I doe thus then reason
 and conclude, that the Turke and the Easterne
 Kings may happily have some stroke in this
 worke. But it seemeth most probable un-
 der the name of the Kings of Europe shall be the
 greatest agents in this action. For the words
 are Plaine, that the Kings of the earth which
 sometimes were subject to that monstrous
 Beast, should now at last shake off the yoke
 of her servitude, and withdraw the obedience
 of their subjects from her, And shall hate and
 abhorre the Harlot of Rome, and should make
 her desolate. By withdrawing their subjects
 from her obedience, and naked, by spoyle
 her of her Treasures, and shall eat her flesh
 and leave her in pieces for very hatred,

The
 Kings of
 Europe
 shall o-
 verthrow
 Rome.

Ch. 17.1, And shall eat her flesh
 and leave her in pieces for very hatred,

not her with fire; that is, bring her to utter destruction.

So that she which before at her pleasure, might command all Princes to begin Warre, cease from Warre, to defend her quarrels, to annoy her enemies; now is glad to see a few seduced Princes to take her part, that she bee not utterly forsaken of all men whatsoever. Or else to practise by treason, and treachery, suborning the Estates, those Rogues and Vagabonds, to stir up tumults amongst the people, and to subvert Godly Estates, and Commonwealths, that despise her Dominion, but utterly without all hope, ever to recover her ancient tyranny. But heere it may be objected; that the preaching of the Gospel, is the greatest and strongest meanes to overthrow *Babylon*. And therefore how may it be done by the Christian Princes? I answer, that it is true indeede, that of all other meanes, the Gospel is the strongest, but the thing is thus. First, the Gospel being set on foot, shall detect and discover the Whore of *Rome*, and all her abominable doings and filthinesse, which the Christian Princes enjoying, shall renounce her, make war against her, and slay in the field thousand thousand

thousands of her Souldiers as we heard before.
And hitherto concerning the persons that
shall overthrow Rome.

Now it followeth to speake of the time
when it shall be destroyed. Which of all the
rest is a thing most hard to be decided.

Iob. 24. 1. the holy Ghost saith, why should not the time
be hid of the Almighty: so as those which
know him, should not foresee the times appoin-

Dan. 12. 9 ted of him? And againe, the words are closed
& sealed up, untill the time determined.

A. 1. 7. And againe, it is not for you to know the times or
the season, which the Father hath put into
his owne power. Yet even in this point, I will

by Gods assistance, set downe so much as is re-
vealed, and so much as God hath given mee
to see. First, I doe confesse that God in his

Word hath set downe a just period, and
precise determination of all the greatest af-
flictions and persecutions, that ever came to

his Church, before the coming of his Sonne
in the flesh, for the comfort thereof, as that
of Egypt after the expiration of foure hun-

dred and thirty yeeres: that of Babylon, af-
ter the date of seventy yeeres: that of the
Medes and Persians, after the determination

of an hundred and thirty yeeres: that of A-
lexanders state, after sixe yeeres: that of Ma-

Dan. 8.

Dan. 11.

and Egypt, after 249. yeares. So like
 as that of Christs death and resurrection;
 after seventy sevens, or seventy weekes,
 which make 490. yeeres, as the Angell Ga
 foretold, unto the Prophet Daniel. But
 concerning the just period and precise deter
 minations of the persecutions of the Church
 since Christ, by the Roman Empire and the
 papacy, we find not the like set downe: and
 of these may be two reasons yielded.
 First, because the Church of the Jewes was
 under so cleere, and precious promises
 wee are, therefore it was needfull, for the
 strengthening of their hope and com
 fort in afflictions, that they should know the
 time determined: but because the
 Church of the Christians liveth under most
 sure and comfortable promises of delive
 rance, therefore God according to his deepe
 wisdom would have our faith exercised
 in assured expectation of the accom
 plishment thereof, though the precise time
 be concealed. Another reason may be this.
 That utter overthrow of Rome falleth out to
 be but a little before the coming of Christ
 judgement, as appeareth in this Prophe
 cy. Now then if wee knew the day or yeere
 certainly, when Rome should fall finally, it
 would

Dan. 9. 42

Napier in
Apoc. 14.
pag 183.

would give us too much light unto the knowledge of the last day, which God of great Wisedome, hath of purpose hid from the knowledge of all men, yea, and of Angels. I know right well, that a certaine learned Writer doth precisely determine the utter destruction of Rome, to fall out in the year of our Lord 1639. But by the favour of so excellent a man be it spoken, I see no sufficient ground thereof. But touching the matter, of the time of Roms finall fall, I will deliver mine opinion, and my reasons, submitting my selfe to the judgement of the learned; for I would be loath in this or any other thing, to goe beyond my compasse, or passe the bounds of modesty, and humility, and therefore doe referre all to be tryed by the *Sherke* of the Sanctuary.

I doe therefore thus judge, that the utter overthrow of Rome shall be in this Age, I meane within the Age of man: my reason is this. Wee of this Age live under the opening of the seventh Scale, the blowing of the sixt Trumpet, and the pouring forth of the sixth Viall. For the first is manifest, because the opening of the seventh Scale, containeth all things, that shall fall out to the end of the World.

both beare preoeyed and shewed before.
the blowing of the sixth Trumpet, that
the plaine because under the blowing
of the sixth Trumpet, the little Booke was opened, and
the Gospell Preached, as we see in this
For the powring downe of the sixth
of Gods wrath, that also is most cleere,
where theroupon the great River Euphras
dryeth up, and the Iesuites are sent out,
to fight the Kings of the earth to battaile a-
gainst the Church, as wee see fulfilled in these
daies. Then I reason thus, Rome must
fall downe finally, in that age wherein the
little Booke is opened, and the everlastig
Gospell preached, but in this Age the little
Booke is opened, and the everlastig Gos-
pell preached: therefore in this Age, Rome
shall fall downe finally. And againe, I rea-
son thus, Rome must fall downe finally
in that Age, wherein the River Euphras
dryeth up, the fortification of Rome dryeth
up, and the Iesuites are sent forth, to stop the
mouth thereof, but all this falleth out in this
Age, as wee see with our eyes. Therefore
in this Age Rome shall fall downe finally.
The reason of the proposition is, for in this
Age the Popish armies shall come to Arma-
ment, and shall be armed to combat
More.

Апр. 8. I.

Apr. 10. 2

Vc. 10, 11

Apoc. 14.

Verse. 6.

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The following information is for your information only.

It is very
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In this Age

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More-

Moreover, this I say, and not I, but
 Lord, when the seventh Angell bloweth
 seventh Trumpet, then cometh the end
 the World: But the sixth Angell hath sou-
 ded the sixth Trumpet long agoe, as appe-
 reth by the effects: Therefore it cannot be
 long ere the seventh Angell blow. But he
 must fall downie finally, before the seaven
 Angell blow, as hath bene shewed befo-
 re. Therefore the utter fall of Rome cannot be
 long deferred.

I doe not determine either of day, mo-
 ore, or yeare because it is not revealed. But I ghesse
 at an Age, because the holy Ghost pointeth
 unto an age.

But all these things I set downe for
 comfort of Gods Church, not desiring
 understand above that which is meete to
 understand, but to understand according to
 brierly.

Now it resteth to speake of the last ma-
 point, which is, the fall of Rome. utter
 ine and overthrow: which first of all are
 downe foure severall times for failing to
 because she made all Nations drunke
 the Wine of the wrath of her fornication.

They which flowwardly make other
 drunke, or commit fornication with

If any
 man see
 further I
 will easily
 yeeld unto
 him, and
 thanke
 God for
 light.

Chap. 14.
 Ch. 18.
 Ch. 19.
 Ch. 20.

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are worthy to be severely punished. How much sorer punishment are the works of, which doe the same spiritually? and therefore woe be to *Rome*.
 Another cause of the destruction of *Rome*, Ch. 16. 6
 for that she hath shed the blood of all the Ch. 18. 24
 prophets, Martyrs and Saints, as it is written The cau-
In thee was found the blood of the Pro- ses of
phets, and of the Saints, and of all that were Romes' us-
slain upon the earth. What is he worthy to be downe-
 that is a most cruel blood-sucker: nay, fall.
 it is hee worthy to have, that shall murder
 Kings children: yea, that shall murder
 eldest sonne and heire apparant to the
 owne.
 But *Rome* hath murdered thousands of
 King of heavens Children: Yea, *Rome*
 hath murdered the great heire of Heaven
 earth, I meane the very Sonne of God. Ch. 11. 8
 Christ was put to death by the Roman
 power and authority, and by a Roman
 legge, as before hath beene shewed. There-
 fore let all men judge what *Rome* is wor-
 thy to have. Moreover, Saint *John* telleth us Ch. 18. 13
Rome with her enchantments hath decei-
ved Nations. Then let the matter be refer-
 red to the judgement of any indifferent man,
 to determine and set downe what punish-

ment forcerers, and inchanters are worthy of; especially spiritual forcerers, and enchanters. Besides all this, the holy Ghost saith that *Rome is the habitation of the devils* **Ch. 18. 2.** *and the hold of all foule spirits, and a cage of every unclean and hateful bird.* What thinke you is like to come of an habitation of Devils? What trow yee will be the end of a shoule of foule stends, and a company of most ugly monstrous Hel-cats? What is like to become of a Cage of Howlets, Ravens and Vultures? Yea, a nest of Vipers, Toades, Snakes, Adders, Cockatrices, and all the most stinging Serpents, and venomous vermine in the world? What will be the end of pild Priests, filthy Friars, mangy Monks, roguing Jesuites? Are not these a Cage of unclean Birds? What doe they study, what do they plot, what doe they practise every day, but seditions, perjuries, murders, conspiracies, treacheries, and all manner of villanies? If I had no other reasons to perswade mee that *Rome* shall fall and come to a miserable end, yet this onely would make me so to thinke, that these villanous Iesuites do teach and conclude in their cursed conventicles, that it is not only lawful, but also meritorious to murder any Christian Prince that is not of their Catho-

holike religion: Oh monstrous villaines!
 most hideous hell-hounds? have not these
 monsters suborned divers desperate caitiffes,
 embroe their hands in the blood of Chri-
 an Princes? How many have beene their
 How desperate have bin their practices,
 murder and poy for our late *Queene Eli-*
zeth, the French King, and our most graci-
 and late Sovereigne King *James*, and
 her Chri- tian Princes? but can such proce-
 es prosper, can such courses bee blef-
 ? Can a man be established by iniquity?
 no, let them know for a certainty, that
 wil crosse and curse all such divelish pro-
 edings, as hitherto he hath done, his most
 name be praised. But if any man list to
 ow more of the proceedings and practices
 Jesuites, let him read Master Doctor *Sut-*
 e his answere to *Parsons Wardword*, a
 one worthy to bee read and knowne of all
 en. But now to grow to a conclusion of this
 nt, and to winde up together al the reasons
 d causes of *Romes* ruine, thus I doe deter-
 ine; that forasmuch as *Rome* is the great
 ore, with whom have comitted fornication
 the Kings of the earth: forasmuch as *Rome*
 hath made al nations drunke with the wine of
 fornicatio: forasmuch as *Rome* hath decei-

Cha. 17. 2

Nu. 14. 24

ved all nations with her enchantments : forasmuch as Rome is a den of diuels, and a Cage of uncleane birds : forasmuch as Rome hath shed the blood of the Apostles, Martyrs, and Saints : forasmuch as Rome hath murdered the Sonne of God. Therefore it shall at last come to most miserable destruction, being that Chittim which in the end must needs perish, for what punishment, what pain, what torture, what torment can be enough for this damnable whore, which hath committed such execrable, and most outragious villanies? Be it therefore knowne unto all men by these presents, that Rome for all her monstrous and prodigious sins, shall fall still more and more, and come to a fearefull destruction, even in this life. But some man may say What shall become of Rome, and of all her friends after this life? St. Iohn answereth, that if any man worship the beast, & his image, & receive his marke in his forehead, or on his hand, the same will drinke of the Wine of the wrath of God, & he shall be tormented in fire and brimstone, before the holy Angels, & before the Lambe. And the smoak of their torment shall ascend, and they shall have no rest, day nor night which worship the beast, &c. Here is sentence of eternall damnation, passed

Apo. 14.
Verse 9,
10, 11.

upon all the friends of *Rome*. O that all
 Papists would consider this in time, and think
 with themselves, what a woefull thing it is
 to be a papist, for they and their Kingdome
 must goe downe in this life, and in the life to
 come, they must be tormented in hel-fire for
 ever. For *St. Iohn* saith flatly, that all Papists Apo 14. 20
 shall be cast into the great *Wine-presse* of the
 wrath of God, where they shall be strained &
 pressed till blood come out of the *Wine-presse*,
 as the horses bridles, by the space of a thou-
 sand and sixe hundred furlongs. And again he
 saith that the beast and the false prophet were Ch. 19. 20
 taken alive, and cast into a lake of fire, bur-
 ning with brimstone. Let all men therefore
 take heede how they joyne with the Papists,
 for we see what shall be their end, both in this
 life, and the life to come. Therefore let all
 Gods people come out of *Babylon*, and ha-
 ven out of *Sodom*, lest they be wound up in
 their judgements. Let all wise men practise
 the policy of the *Gibeonites*, who when they
 saw that *Iosuah* did so mightily prevaile a-
 gainst the *Canaanites*, and beate downe al be-
 fore him, did very politickly provide for
 their owne safety, and by subtil means enter
 into league with *Iosuah*, and the *Israel* of
 God. So let all that have any care of their

owne salvation, speedily forsake *Babylon*, which otherwise will fall upon their heads, and flye to *Zion*, which shall stand fast for evermore. And thus having reduced all the five Chapters following, to prove these foresaid poynts, I will proceed unto the twentieth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19 Chapters, but it hath beene already opened and expounded.

CHAP. XX.

SAINT *John* having in the former Chapters, plainly and plentifully set downe the utter overthrow both of the beast & false prophet, that is, the Roman Empire and the Papacy, doth now in this Chapter set forth the condemnation of the Dragon, their grand Captaine, which set them all on worke. For there hath as yet beene no motion of him, which hath beene the beginner and rayser up of the rest, and the great worker of all mischief, therefore now commeth his judgement and condemnation, now because he hath bin a more generall worker, and his mischief hath extended larger then the kingdome of *Antichrist*,

Antichrist, therefore in this 20. chapter, there
 is a history of him set forth by it selfe, First,
 how he seduced the Nations before the com-
 ing of Christ: afterward, how Christ at
 his comming bindeth him by the light of
 the Gospell, from seducing the Nations, and
 holdeth him shut up, for the space of a
 thousand yeares, in which the Church did
 flourish greatly, and many were raised up
 into the spirituall life. But when the thou-
 sand yeares were expired, Satan was let loose,
 and went forth againe to seduce, and by the
 great Antichrist, and the Turke, gathered in-
 numerable multitudes into his Armies to
 fight against the Church, which armies are
 called *Gog and Magog*.

But they are all overcome and destroyed,
 and that old Serpent himselfe is caught, and
 together with his instruments, the Beast,
 and the false Prophet is cast into hell-
 fire, to be tormented for ever. And this
 is the summe and principall drift of this
 Chapter.

It containeth five principall things, as it were
 five parts thereof.

The first is, the binding and chaining up of *Satan*, by our Lord *Jesus*, for the space of a
 thousand yeares. Ver. 1. 2, 3

Ver. 4, 5, 6 The second is, the flourishing of the Church, during the time of Satans captivity.

Ver. 7, 8, 9 The third is, the loosing of Satan after the thousand yeeres expired; and the woful effects thereof.

Verse. 10. The fourth is, the casting of the Divell into a Lake of fire and brimstone, where the Beast and false prophets were.

Verse 11. The fift is a glorious description of the last Judgment, wherein every man shal be judged according to his workes.

Ec.

The Text.

Verse. 1.

AND I saw an Angel come downe from Heaven, having the key of the bottomlesse pit, and a great chaine in his hand.

Verse 2.

And he took the Dragō that old serpent; which is the Divel and Satan, and bound him a thousand yeeres.

Verse 3.

And cast him into the bottōlesse pit, & he shut him up, and sealed the doore upon him, that he should deceive the people no more, til the thousand years were fulfilled: so after that he must be loosed for a litle season.

Ec. 1. 15

This Angel heere spoken of, is our Lord Jesus, who is therefore said to have the key of the bottomlesse pit, because he hath power and

the authority over hell and death, as we have
heard before.

By the Chaine in his hand, is meant the do-
mine of the Gospell.

The time when Satan was thus taken and
bound, was, when Christ first preached the
gospell, and his Apostles after him to all
nations.

The cause why hee was bound and chained
was, for that hee had a long time seduced
nations, and reigned as King and Lord o-
ver the Gentiles, and greatly seduced the
Jewes also.

The time of his imprisonment is set downe
to bee a thousand yeares, that is, all the time
of the preaching of Christ and his Apo-
stles, untill *Gregory* the seventh, and other
pious Popes, which did let Satan loose
again. Which space of time is guessed by the
learned, to be a thousand yeares, or therea-
bouts. But here it is to bee observed, that
the binding of Satan, is not to be taken sim-
ply and absolutely, as though Satan was
bound and chained up, for this thousand
yeares, that he could not seduce at all, or do
mischiefe at all, after the preaching of the
gospel by Christ, and his Apostles. I say
it is not to be taken simply, but after a
sort,

sort, that is, that hee could not so generally and universally seduce all Nations, as he had in former time, before the coming of Christ. For otherwise it is well knowne that even after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blinde many mens hearts; but yet all this was nothing in comparison of that which he had wrought in former ages, when he was even as it were the God of the world, and the Gentiles worshipped him as God, as the Apostle teacheth, *That all the worship of the Heathen*

1 Cor. 10

Nations, was the worship of Devils. And

Act. 14. 16

gaineth, That God in times past suffered all the Gentiles to walke in their owne waies. And

then was Satan a great Prince indeede. But now cometh a chaine for him: For Christ preacheth the Gospell, and sendeth forth his Disciples with power, and thereupon

Zuk. 18. 10

saith, I saw Satan fall downe like lightning: For the preaching of the Gospell beateth downe the Kingdome of Satan and Sinne.

Moreover, it is to bee noted, that notwithstanding all Satans power and might, craft, and subtilty, yet this Angel which hath the Key of the bottomlesse pit, doth apprehend

erall comprehend him and shut him up, and seale
e ha doore upon him: that hee cannot get
g road to seduce so generally as in former
wne.

eat But Saint Iohn sayth, that after a thousand
rro rs, he must be loosed for a little season, that
nan the time wherein the great Antichrist
ning ould beare the sway: which was some 4,
ugh 5 hundred yeares. For the Gospel did pre-
we le in some measure in the world, a thou-
tild and yeares after Christ, and the principles
tea d grounds of true religion continued in the
t be urch, until the first loosing of Satan, though
d a th many blots, corruptions, and abuses. For
t the first 600 yeares the cleare sincerity
And the truth, was much dimmed with errors
Burd herelies, but yet the maine grounds did
ari maine till the full expiration of the thou-
ort and yeeres. Now we know that the Gospell
posh beene preached in these last dayes,
bt above threescore yeares. Therefore it fol-
pe weth, that the strength of Popery continu-
and not much above five hundred yeares;
which here the holy Ghost for our com-
not fort, calleth a little season: of which wee
ht ave heard before, and therefore I doe heere
ich mit it.

Cha. 11. 2

And I saw seats, and them that sate upon
them, Verse 4

them, and judgement was given unto them. And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the Word of God, and which did not worship the Beast, neither his Image, neither had taken his marke upon their foreheads, or on their hands, and they lived and reigned with Christ a thousand yeare.

Verse 5.

But the rest of the dead men shall not live again, untill the thousand yeares be finished: this is the first resurrection.

Verse 6.

Blessed and holy is hee that hath part in the first Resurrection. For on such, the second death hath no power. But they shall be the Priests of God, and of Christ, and shall reigne with him a thousand yeare.

Heere now is set forth the estate of the Church militant, for the space of the thousand yeare, wherein Satan was chained up. For it is said here, that the Church did grow and flourish: yea, and greatly exercise her power and authority, during the time. And therefore Saint Iohn saith, that he saw seates, and they seat upon them, and iudgement was given unto them. Whereby he meaneth, that the Apostles and their successors, had their Chaires, Seates, and Consistories, wherein they did both preach the Word, and

execute the Churches censures : as the
 Scribes and Pharisees before had sit in the
 Chaire of *Moses* : And I take it, the latter
 part of the fourth verse, is to bee referred to
 the first clause, to wit, that *the Church did
 live & reigne with Christ, a thousand years.*
 Which is not to be understood of the Church
 triumphant, as some do take it, and all the rest
 of the fourth verse, but of the flourishing e-
 state of the Church Militant, during the time
 of Satans captivity : for all the faithfull doe
 ever a sort live and reigne with Christ, even
 here in the earth, when they overcome the
 world by faith, and subdue Satan and sin, by
 the power of grace.

Now were it is said, that *John saw the
 soules of them that were beheaded for the
 witnessse of Iesus &c.* It is to bee understood
 of those, which in the time of the persecuting
 Empire, and growing of the Papacy, were
 true for the truth. For the second Beast,
 which is the dominion of Popes, reigned
 not in those thousand yeares, in the which
 Satan was bound, but yet did grow by degrees
 towards their height, and used great tyranny
 against the servants of God, before Satans full
 loosning.

The Chiliaists or Milinaries doe fondly
 gather

gather from this Scripture, that after the overthrow of Antichrist, the Lord Jesus would come and reigne with the faithfull here a thousand yeares upon the earth, and that in this time, that Christ did so reigne, a great and glorious King upon the earth, his subjects should enjoy all manner of earthly pleasures and delights. This foolish error is confuted by the words that follow in the Text, as we shall see afterwards.

Whereas he saith, *the rest of the dead shall not live againe*. It is to be understood, of such as were spirituall dead, that is, such as despise the Gospell, which was preached thof a thousand yeares, and were not thereby revived and quickned unto eternall life, but did still remaine as men dead in sinnes, and trespasses.

Therefore the meaning of Saint Iohn is that as in the thousand yeares many that heard Christ and his Apostles, and their successors, were raised up from the death of sin, to the life of righteousness, so many others were not quickned by their doctrine, but still dwelt in their sinnes, whom hee calleth the *rest of the dead*: and he saith, *these shall not live againe*, meaning the life of God, or the life of grace: and whereas he

addeth, *untill the thousand yeeres be finished*, he meaneth never, or not at all, for so the word *untill* is often taken in the Scriptures; and it is sure, that after the expiration of the thousand yeeres, they did not live the life of God, and the life of the Spirit. For then the evil was let loose upon the world, to worke pleasure and to seduce with all efficacy of sin and iniquity.

Whereas it is said, *This is the first resurrection*, he meaneth the rising from sinne, to the life of righteousness, which was in the thousand yeeres of the Gospels preaching, & before he addeth, *That he is blessed that hath part in the first resurrection, &c.* and with, *that all such shall reigne with Christ a thousand years.* Which is meant of the reigne of the faithfull even upon earth for the space of the thousand yeeres, in which Satan was bound; but yet excludeth not their eternall glory in the Heavens.

And when the thousand yeeres are expired, Verse 7.
Satan shall be loosed out of his prison.

And shall goe out to deceive the people, which Verse 8.
are in the foure corners of the earth, even Gog and Magog, to gather them together to battaile, whose number is as the sand of the Sea.

And

Verse. 9

And they went up unto the plain of the earth
and they compassed the tents of the Saints
about, and the beloved City: But fire came
downe from God out of heaven, and deuor-
ed them.

Now Saint Iohn telleth us, that after the
determination of a thousand yeares, Satan
shall be let loose upon the World, for the
unthankfulnesse, and contempt of the Gos-
pell, to seduce and deceive, even as much
ever he did. No marvaile therefore, that the
two great and monstrous Heresies of Popery
and Mahometry, did now begin mightily to
grow and increase in the World. For what o-
ther thing can be looked for, after this letting
loose of Satan.

But we are to observe, that as Satan was
bound by degrees, through the Ministry of
Christ, and his Apostles, and in their immedi-
ate successors, so also he was loosed by de-
grees, by the prevailing of Heresies, till the
great Antichrist was hatched, and brought
into the possession of his cursed Chaire. For
Satan was not fully loosed, till the yeare of
our Lord 998. At what time Silvester the
second came to be Pope, who was in league
with the Divell. Stories doe report that at
his death he called for the Cardinals, and

confessed that he had familiarity with the di-
able, and how he had given himselfe unto him
body and soule, so that he might come to the
papall dignity.

After him succeeded sundry other Popes,
which were notorious monsters, some of
them murderers, some poysoners, some sor-
cerers, some conjurers. By whom the Divell
was fully loosed, all Light of the Gospel,
and true Religion, being in a manner cleane
put out, and most abominable Idolatry, and
all manner of villany spreading over the
face of the earth, and there Saint Iohn saith,
that *Satan being fully loosed, he went forth
to deceive the people, which were in the foure
quarters of the earth, even Gog, & Magog, &c.*
This seducing by Satan, here spoken of, is
the same with that which is spoken, chap. 13.
wholly this excepted, that is of Gog and
Magog, is more generall. Wee read there
how all Nations, kindreds, and tongues, were
made to worship the image of the beast, and
to receive his marke; but that is to be exten-
ded no further then to those Kingdomes
which were subject to the Papacy.

But here by these armies of Gog and Ma-
gog, are understood all the chiefe enemies of
the Church in these last dayes, since the loo-

ling of Satan; both open and secret, both Turke and Pope, for the Turke is an open enemy; the Pope a more close enemy. Gog signifieth covered, Magog uncovered, whereby is noted the Turke. For the Pope cometh covered under the name of *Christ*, & *Christ* Vicar, *Peters* successor, &c. But the Turke cometh uncovered, for he openly denyeth and impugneth *Christ*.

Moreover, the names of *Gog* and *Magog* are here set downe, to note of what Countries these chiefe enemies should spring: to wit, out of *Scythia*, *Syria*, *Arabia*, *Italy*, and *Spaine*. For *Magog* was the son of *Japheth* *Gen. 10. ver. 2.* of whom came the *Scythians*. *Gog* was the name of a great Captaine in the lesser *Asia*, which built a City, and named it after his owne name *Gogkarta*; that is the City of *Gog*. And it is put in the Prophesie of *Ezekiel*, for the whole Region of the lesser *Asia*, and *Syria*. Whereby the Prophet did foretell, that the great Enemies of the Church should arise out of those coasts. And in very truth they did, for out of *Egypt*, *Scythia*, *Syria*, and the lesser *Asia*, did spring up *Ptolomeus*, *Seleucus*, *Antigonus*, *Cassander*, & the rest of *Alexanders* posterity, which vexed and oppressed the Jewes, by the space

294. yeeres, even untill the comming of the
Messias, at what time the divided Greeke
Empire was overthrowne, and translated to
the Romans.

Furthermore, it is to be noted, that the
Prophet *Ezekiel* saith, *That Gog is the*
chiefe Prince of Mesech and Tubal. By
Mesech, he meaneth *Arabia*, and by *Tubal*,
Italy, and *Spaine*: noting thereby the Coun-
tries and Kingdomes from whence the great
persecutors of the Church, from the returne
out of the captivity of *Babylon*, untill the
comming of the *Messias* should arise. For as-
sembledly their enemies, were collected of di-
vers Nations, but served chiefly under the prin-
ces of *Asia* the lesser, of *Syria*, and of *Soythia*.
Now then to conclude; *Gog* and *Magog* in *E-*
zekiel, are put for these Princes of those coun-
tries, which were the chiefe Captaines in ga-
thering great and mighty armies unto battell,
against the children of *Israel*, after they were
come out of captivity of *Babylon*. And
the Prophet there, in one summe under the
armies of *Gog* and *Magog*, comprehendeth al-
the enemies that fought against them from
time to time, after the captivity, unto the
comming of Christ. And now for the appli-
cation of this, unto the enemies of the Church

under the Gospell, wee must first note, that through this booke, the figures and phrases of speech are taken out of the Law and the Prophets. Now therefore when the Lord would set forth in o e summe all the enemies of the Church, which Sathan mustereth after the time of loosing out of prison, before the comming of Christ to Iudgement: there is no one place more fit, to set forth all these armies, then those armies of *Gog* and *Magog*, and therefore the names, even *Gog* and *Magog*, are heere brought in, to set forth these huge armies of the Turke, and of the Pope, and of all the enemies of the Church in these last daies, which should gather themselves to battaile, being in number as the Sand of the Sea; as *S. Iohn* saith, *yea, did cover the whole face of the Earth with their multitudes, & compasse the tents of the Saints about, and the beloved City, that is, did make Warre against the Church and people of God, which in comparison of them, were but as a few tents, or some little City.* But marke what followeth, and consider the issue of the battile. The holy Ghost saith expressly, *That fire came downe from God out of Heaven, and devoured them, which doth plainly shew that the armies of Gog*
and

that *Magog*, though never so huge, shall be destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope shall goe downe still more and more, as formerly hath beene shewed, and as experience in many yeeres good successe, both in *Ireland*, *Netherland*, and against *Spaine* also, hath partly proved (Gods most holy name be praised) so also the armies of the Turke shall be overthrowne, so far forth as they fight against the true Church, or at leatt be kept backe, that they shall not be able to compass the tents of the Saints, as wee see and feele this day, God be thanked.

And the Divell that deceived them, was cast into a lake of fire and brimstone, where that beast, that false Prophet are and shall be tormented, even day and night, for evermore. Vers. 10.

Heere is set downe the Divels doome: to wit, that he shall be cast downe into the infernall pit, as well worthy both for his seducing all nations, and stirring up the armies of *Gog* and *Magog*. against the Church, even to roote it up, if it were possible.

Therefore Saint *Iohn* telleth us, that forasmuch as he is the authour of all mischiefe, & he that hath set all the rest a worke, therefore

both he and his instruments, the Beast, and the false Prophet, *Gog and Magog*, shall all drinke of the same Cup of Gods eternall wrath, and be all throwne downe together into one close prison, which is that gaping Gulfe and infernall Lake, that burneth with fire and brimstone for ever.

Now then, what shall be the end of the Diuell, the Turke, the Pope, the Emperour, the King of *Spaine*, the Cardinals, and all other the Diuells instruments, which heere on earth have persecuted the Church, and compassed the tents of the Saints, and the beloved City.

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Verse 11.

Now after all this, in the five last verses, Saint *John* entereth into a liuely and cleere description of the last judgement, First, noting the terror and Majesty of the Iudge himselfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature shall bee able to endure his angry countenance in that day: and yet withall setting downe the purity and uprightnesse of his judgement, and judgement seate, calling it *a white Throne*. And after this, the generall citing and personall appearing of all men before him, of what degree, estate, or condition soever. For both *death and hell, sea & grave, did deliver*

Ver, 12.

and *glider up their dead*. And al without excep-
 tion came to judgement. And the bookes of
 their consciences were opened, (for every
 mans worke is ingraven upon his conscience,
 as it were in letters of Brasse, or with *the* Jer. 17.2?
point of a Diamond, as the Prophet speaketh) Vers. 13.
 And they were judged of those things which
 were written in the bookes, according to their
 works, & according to the testimony of their
 owne consciences. And death and hell that is,
 all the heires of death and hell, even all the
 society of reprobates, both Papists, Atheists,
 and all unbelievers, Yea, ~~whosoever were not~~ Vers. 14.
 found writtē in the book of life, were cast into
 the lake of fire, which is the second death.
 Now, here I would have it diligently obser-
 ved, that the holy Ghost hath three severall
 times in this booke. described the last judge-
 ment, to wit, in the latter end of the 11 chap.
 in the latter end of the 14 chap. and now in
 the latter end of this chapter. And moreover
 I would have the order and causes of these
 descriptions well weighed. For in the 1 chap.
 having before described the kingdome of
 the Pope and the Turke, with their over-
 throw, and also the preaching and prevailing
 of the Gospel in these last daies, he commeth
 to describe the last judgement. In the 14

Chapter having set downe, That the ever-
lasting Gospel should bee plentifully prea-
ched in this last Age, and the overthrow of
Babylon immediately following, forth-
with he proceedeth to the description of
the last day: In this Chapter having be-
fore concluded of the utter overthrow of
Rome; and of the beast and false Prophet
of Gog and Magog, and all aduersary power,
at length hee proceedeth to this description
of Christs second coming, which wee
have heard of. And out of all this I doe ga-
ther, that the utter overthrow of the Pope,
and all his adherents, shall be in this life, a lit-
tle before the coming of Christ to judge-
ment.

CHAP. XI.

AS wee have heard before the utter o-
verthrow of the Beast, and the false
Prophet, and all their adherents, and also of
the everlasting condemnation of the Dragon,
that old Serpent, which set them all a worke.
So now in this Chapter, wee are to heare of
that most happy and blessed estate, which
the faithfull shall dwell in for evermore: for
that the maine drift of this Chapter is, most
fully

fully to describe that infinite glory and end-
 less felicity, to the which all the 144000.
 that is all the Elect of God shall be advanced,
 when both the beast, & all that have received
 his marke, shall be cast downe into the infer-
 nall Lake,

This Chapter may very fitly be divided into
 four parts.

The first is, a description of the renovati-
 on of the world, and the restauration of the
 creature. Verse 1.

The second is, a laying forth of the most
 glorious estate of the Church, when it shall
 be freed from all misery. Ver. 2, 3, 4

The third is, a Protection from God
 himselfe, concerning the renovation of all
 things, the felicitie of his Elect, and the
 endlessse paine and torment of all repro-
 bates. Verse 5, 6, 7, 8.

The fourth is, a lively description of the
 very kingdome of God, and the unspeak-
 able joyes of Heaven, under the figure of a
 great City, called the holy Jerusalem.
 Which City is here most gloriously de-
 scribed of his Walles, Gates, foundati-
 ons, Streets, height, length, bredth, bright-
 nesse, matter, forme, persons, and Inhabi-
 tants. Ver. 9, 10, 11, 12, 13, 14, &c.

The Text.

Verse 1.

AND I saw a new heaven, & a new earth,
for the first heaven & the first earth were
passed away, and there was no more sea.

Verse 2.

And I John saw the holy City new Jerusalem
come downe from God out of heaven, prepa-

Verse 3.

pared as a Bride trimmed for her husband.

Verse 4.

And I heard a great voyce out of heaven say-
ing, behold, the Tabernacle of God is with
men, and he will dwell with them, and they
shall be his people, and God himselfe shall be
their God.

Verse 4.

And God shall wipe all tears from their eyes,
and there shall bee no more death, neither
sorrow, neither crying, neither shall there
be any more paine. For the first things are
passed.

By a new heaven and a new earth, is
meant the renewed estate of heaven & earth,
after this life in their quality, not in their
substance. For we doe beleeeve according to
the Scripture, that this visible heaven, and
this visible earth shall continue for ever,
astouching their matter and substance. But
shall be greatly altered and changed in con-
dition and quality. For Saint Peter saith,

1 Pet. 3.

We looke for new Heavens, and a new Earth,

accor-

According to his promise, wherein dwelleth
 righteousness, that is, such Heavens, & such a
 Earth, as is free from all corruption and sinne.
 Which thing also the Apostle Saint Paul
 both plainly teach, saying, that the creature
 fervently expect, when the sonnes of God
 shall be revealed, that is, when Gods children
 shall be made knowne to be as they are, the
 very heires of infinite glory, which in this
 life doth not appeare. And hee yeelded two
 reasons of this desire of the creature: one is,
 because in the meane time it is subject to va-
 nity and corruption: the other is, that when
 it shall be free from both. And for this cause
 the Apostle saith, that the creature groaneth
 with us, and earnestly desireth, and longeth
 after that day, wherein it shal be set free from
 the bondage of corruption, and redintegrated
 and restored to that pristinate estate, where-
 in it was before the fall. But whether this is
 to bee understood of Heaven and Earth
 onely, or of Heaven and Earth with their
 adjuncts and particular creatures, I will not
 here goe about to discusse; howbeit I doe
 greatly incline to their opinion, which hold,
 that Heaven and Earth with all their furni-
 ture being redintegrated and restored to
 their first estate, shall remaine for ever, to
 set

Rom. 8. 19

Rom. 8

set forth the glory of the Creator, and for that use of glorified men, which now the Angels have of them.

Ch. 4.6. Now whereas Saint John added, that there shall be no more Sea: He meaneth that there shall be no more any troublesome & confused estate of this world, no more broyled waves, tempests, and stormes, as it falleth out in this life. For the word *Sea* is so taken twice or thrice before.

Verse. 3. By the holy City, New Ierusalem, hee meaneth the Church triumphant, which therefore it is said, to come downe from God out of Heaven, because it hath all his newnesse and holinesse from God and from Heaven, whereby it is now prepared and made ready to be married unto Christ, Even as a Bride tricked and trimmed up for her Husband. And for this cause Saint John heareth a voyce from Heaven, saying, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God. Meaning thereby that Iesus Christ will keepe house with his glorified Spouse, and be at bed and boord with her forever in the Heavens, at what time she shall be freed from all teares, woe and misery, as the next Verse declareth, yeelding also a reason

reason hereof, which is, that the first things
 have passed, that is, the state wherein the
 World is now, being subject to many af-
 flictions, temptations, vanities, and corrupti-
 ons.

And he that sate upon the Throne, said: Be-
 hold, I hold al things new, and he said unto
 me, Write, for these words are faithfull and
 true.

Verse 5.

And he said unto me, It is done, I am Alpha
 and Omega, the beginning and the end. I wil
 give to him that is athirst, of the Wel of the
 Water of Life freely.

Verse 6.

He that overcommeth, shal inherit al things,
 and I will be his God, and hee shall bee my
 Sonne.

Verse 7.

But the fearful & unbeleeving, and the abo-
 minable, and Murtherers, and Whoremou-
 ngers, and Sorcerers, & Idolaters, and Lysers.
 shal have their parts in the lake which burn-
 eth with fire and brimstone, which is the
 second death.

Verse 8.

Heere the omnipotent God, which sitteth
 upon the most glorious throne, doth protest,
 that hee will make all things new, that
 is, restore the World to that excellent estate
 wherein it was before Adams fall, and his
 Elect to a state and condition farre more ex-
 cellent

Verse. 5.

cellent in heaven : for the greater certainty and assurance of it , willeth and commandeth *John* to write it, and record it as a thing most certaine and infallible , and to let downe as a thing already done. For things

Verse 6

to come which are decreed in the councell of God, are as certaine as if they were past for God cannot erre, alter, nor change, and therefore he saith , *I am Alpha and Omega*

Verse. 7

the first and the last, the unchangeable, and immutable God. And addeth, *that hee will give freely to every one that is athirst, of the Well of the Water of Life*, that is, without

Verse. 8.

all regard of our deserts, he will give to every one, that earnestly seeketh after heaven and heavenly things , his fill thereof. And moreover, *that whosoever overcommeth*, in the spiritual battaile, *shall have the full fruition of all good things*, both in this life, and the life to come, as having speciall right and interest therein through Christ , *God being his father, and hee his sonne and heire*. But

on the contrary, hee willeth it to bee written and recorded as a thing most certain & sure, *that all reprobates, all atheists, worldlings, and all unbelievers shall have their part and portion, in the Lake which burneth with fire and brimstone for ever.*

And

And there came unto me one of the seven Angels, which had the seven vials full of the seven plagues, and talked with me, saying, I will shew thee the Bride, the Lambes wife. Verse 9

And hee carried me away in the spirit, to a great and high Mountaine, and shewed me that great City, that holy Ierusalem, descending out of heaven from God. Verse 10

Having the glory of God, & her shining was like unto a stone most precious as a Iasper-stone, cleare as Christall. Verse 11

Here one of the Angels mentioned in the sixteenth Chapter, which had a Viall full of Gods wrath, talketh with Iohn, and telleth him, that Hee will shew him the Bride, the Lambes wife: that is, the triumphant Church in her glorified estate, being united and married unto Christ, in the kingdome of glory. And therefore Saint Iohn saith, that this Angel carried him away in the spirit, to a great and high Mountaine, and shewed him that great City, Holy Ierusalem, &c.

Wee read in the 17 chapter, that when this Angel shewed Iohn the whore of Babylon, hee carryed him away into the wildernesse in the spirit: because the Whore of Babylon should

should make the Church barren and desolate, as the Wilderness. But now that it is to shew him the Spouse of Christ in his glory, and to describe the everlasting *Ierusalem*, hee carrieth him in the Spirit unto a very high Mountaine, that hee might take sight of it, as *Moses* was carried up to the top of Mount *Nebo*, that from thence he might take a view of the holy Land. Which teacheth that none can take a right view of Heaven and heavenly things, but onely such as rise to an high pitch, and mount far above the earth in holy affections, and heavenly contemplation.

Moreover, *St. John* telleth us, that as soone as he tooke a sight of this new *Ierusalem*: far passing all *Sinai* sights: forthwith hee espyed in it the very glory of God. If he had said, hee had espyed the glory of an Angel, it had beene more. But that he espyeth the very glory of God, it is most of all. For who can conceive or expresse what the glory of God is, being infinite. The Apostle saith, that God dwelleth in unaccessable Light, or such Light as none can approach unto.

Then this is one word for all, touching the beauty and super-excellency of the new





Jerusalem, that it comprehendeth in it the
 ry Glory of God: but yet for ampli-
 cations sake, it is compared to a *Jasper stone*,
 or never fading greenesse: and to a *Chrystall*
 for bright shining and glittering for

And had a great wall and high, & had twelve *Verf. 12*
 gates, and at the gates twelve *Angels*, &
 the names written; which are the twelve
 tribes of the children of *Israel*.
 on the East part there were three gates: *Verf. 13*
 and on the Northside three gates: on the
 Southside three gates, and on the Westside
 three gates.

And the wall of the City had twelve founda- *Verf. 14*
 tions, and in them the names of the *Lambes*
 twelve *Apostles*.

Now Saint *John* proceedes to the de-
 scription of the wall and gates of this great
 City. This wee all know, that a strong wall
 serveth for the safety and defence of a City,
 all for the security of such as dwell in it.
 or if it be so high that none can scale it, and
 thicke that none can batter it, then it is in-
 de implegable, and the Citizens in great
 unity. But the wall of Heaven is so high,
 none can scale it, as it is set downe in this
 book and so thicke, that no double Cannon

can pierce it, as appeareth, verſe 17. therefore all the inhabitants of this new Ieruſalem are out of all feare or danger.

Moreover, this City hath twelve gates, to ſignifie an hard acceſſe for enemies to breake in: and an eaſie paſſage, for the Citizens themſelves to goe in and out. And at thoſe twelve gates, twelve Angels, at every gate an Angel, as it were a porter, to ſee that none be let in, but the true Citizens, and free Deniſons, and ſuch as have to doe there, which are here named to be the twelve Tribes of Iſrael, that is, all the Elect of God, both of the Iewes and Gentiles.

Mat. 8.

Moreover it is ſaid, that there were three gates on every ſide of the City, both Eaſt, Weſt North, and South, to note, that out of all quarters of the earth, the redeemed ſhould be gathered, and as our Saviour ſaith, Many ſhall come from the Eaſt, and the Weſt, the North, and South, and ſit downe with Abraham, Iſaac, & Iacob in the Kingdome of God. So that it is not materiall, what Countrey or Nation a man is of, whether Engliſh, Scottiſh, French, or Spaniſh, ſo he be a beleever, for then he ſhall be ſure to be let in, at on gate or another, either at the Eaſt-gate, or the Weſt-gate, the North-gate, or the South-gate. More

over

For the wall of the City hath twelve founda-
tions, that is to say, it is surely founded. & in
every gate, the name of an Apostle, so that all
the gates had the names of the Lambes twelve
Apostles, to signify, that the ground & founda-
tion of this City, is laid upon the doctrine of
the Apostles and Prophets Jesus Christ him- Ephes. 2.
selfe being the chiefe corner stone.

And he that talked with me, had a golden
reed, to measure the City withalls, and the
gates thereof, and the wall thereof. Verse 152

And the City lay foure-square, & the length
was as large as the breadth of it. & he meas-
ured the City with the reede, twelve thousand
furlongs, and the length, and the breadth, &
the height, of it equall. Verse 153

And he measured the wall thereof, an hundred
fifty and foure cubits, by the measure of
man, that is, of the Angell. Verse 154

Now Saint Iohn telleth us, that the Angell
which talked with him, had a golden reede
to measure both the City and the gates of
the walls abarof. Measuring with reedes was
a thing of great use in ancient time, as wee
reade in the Prophecie of Ezekiel and Eze-
chay, & as wee have heard in the 11. cha. But
because all things belonging to this Celestiall
Jerusalem, are superexcellēt and glorious,

therefore the very measuring rod and reede,
is of pure Gold. This great and glorious City
is said to lye foure-square, to note unto us, that
it standeth fast, and unmoveable, for round
things are easily rolled and moved, this way
or that way, hither and thither. But square
things are not apt to role or moove. This e-
verlasting *Jerusalem* therefore lyeth foure-
square, because it can never bee moved, but
standeth fast for ever. As the Apostle saith:

Heb. 12.
28.

Seeing we receive a Kingdome which cannot
be shaken, let us have grace whereby we may
so serve God, that wee may please him with
reverence and feare.

The Angell with his golden measuring
rod, measureth the square sides of the City,
both in length, breadth, height and depth
of it, and findeth each of them to bee 12000.
furlongs, which after eight furlongs to the
mile, maketh in our accompt 1500 miles,
and so the whole square of this great City,
commeth to fixe thousand miles, which is a
goodly compasse, and noteth unto us the
great largnesse of Gods Kingdome, and
that there is roomth enough for all the inha-
bitants thereof: yea, most pleasant and com-
modious roomes, as our Lord Iesus saith: *In
my Fathers house are many dwelling places:*

John. 1.4

If

If it were not so, I would have told you, for I
goe to prepare a place for you.

After this, hee measureth the thicknesse
of the wall, and findeth it to bee an hun-
dred forty and foure cubits long, which
after our common account of two cubits
to a yard, amount to seventy and two
yards, which is a jolly thicknesse, even
so thicke as no cannon can peirce, and there-
fore altogether inexpugnable, as hath beene
said before.

And the building of the wall of it, was of Ias- Verse 18.
per, and the City was of pure gold like unto
cleere glasse.

And the foundations of the wall of the City Verse. 19.
were garnished with all manner of precious
stirne: The first foundation was Iasper, the
second of Saphire, the third of Chalcedony,
the fourth of an Emeraud, the fift of a Sar-
donix, the sixt of a Sardius, the seventh of
Chrysolite, the eighth of a Beryll, the
ninth of a Topazie, the tenth of a Chryso-
phrasus, the eleventh of a Iacynth, the
twelfth of an Amethyst.

And the twelve gates were twelve pearles, Verse. 20.
and every gate is of one pearle, and the
streete of the City is pure gold, as shining
glasse.

1 As we have heard of the forme of this
 goodly City: so now we are to heare of the
 matter of it; that is to say, of what stuffe it is
 made, First, So *John* telleth us that the whole
 Citty is of most pure and glittering Gold,
 like unto Glasses: and that the wall was of
Jasper, most Greene and flourishing, & also,
 that the very foundation of the Wall was
 beautified and adorned with twelve sundry
 kinds of pretious stones, which he reckon-
 neth up. Wee count it a great matter heere
 below, to compasse and close in our houses
 with a Wall of Bricke; and none can doe it
 but men of place: but alas, what is that to
 this Wall? What is Bricke to precious stones
 and Pibbles to Pearle? But *S. John* addeth,
 that the gates were of Pearle; and the
 streetes of the City of pure Gold; Oh how
 brave, how beautifull, how glorious, how
 glittering, how gorgeous, how admirable a
 City is this! for if the gates be of Pearle, and
 the streetes of Gold, then what are the inner
 roomes, what are the dining chambers, and
 what are the lodging roomes? But heere we
 may not grossely imagine that the Kingdom
 of God is of such metall and matter indeede,
 as is heere described. But the holy Ghost
 would give us some tast of it, and after a sort
 shad-

shadow out unto us under these things, which are in most precious account amongst men, what the glory and excellency of the immortall kingdome is. For otherwise there is no comparison betwixt gold, pearle, and precious stones, and those heavenly, invisi- ble, and immortall things which wee looke for, and hope for through Christ: which in very deede are so great, so glorious, and so unconceivable, that gold, pearle, and precious stones, are scant so much as any shew, shadow, or resemblance thereof.

And I saw no Temple therein, for the Lord Vers. 22.
God Almighty, and the Lambe; are the Temple of it.

And this City had no neede of the Sun, nei- Vers. 23.
ther of the Moone to Shine on it: for the glory of God did light it, and the Lambe is the light of it.

And the people which are saved, shall Vers. 24.
walke in the light of it: and the King of the earth shall bring their honour and glory unto it.

And the gates of it shall not be shut by day: Vers. 25.
for there shall be no night there.

And the glory and honour of the Gentiles Verse. 26.
shall be brought unto it.

And there shall enter it no uncleane thing, Verse. 27.

neither whatſoeuer worketh abominations
or lies: But they which are written in the
Lambes Booke of life.

In this new Ieruſalem there is no Temple,
as was in the old Ieruſalem: For there ſhall
be no neede of any, no neede of doctrine, of
Sacraments, of prayer in the old Temple,
wherein the Law was taught, Sacraments ad-
mitted, Sacrifices offered, and many other
rites and ceremonies obſerved.

But Saint Iohn ſaith, that now God and
Chriſt ſhall be all in all. They ſhall be the
Temple of the moſt holy City. And all the E-
lect ſhall fully know them, and dwell with
them for ever.

And as the City hath no neede of any Tem-
ple, ſo hath it no neede of any light, either of
Sunne or Moone. For the glory of God, and
the brightneſſe of the Lambe doe light it
for ever: whoſe incomprehenſible brightnes
doth as farre excell the brightneſſe of the Sun
and Moone, as they doe excell a little candle
at noone day. But it may be demanded,
Who ſhall dwell in this ſo Glorious a
City, and in this ſo great a light? Saint
Iohn answereth, that the people that are ſaved
ſhall walke in it: that is, all the Iſrael of God
all true beleevers, which are happy that ever
they

they were borne, that they may come to the possession of such a Kingdome, as is heere described. For Saint *Iohn* saith, that the resplendant brightnesse of this City is so great, that even the Kings of the earth shall bring their glory and honour unto it. And also that the glory and honour of the Gentiles shall be brought unto it.

Oh how unspeakeable is the glory of this Citty, that Kings shall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as dust, in respect of it! And the magnificence and pompe of all the Potentates of the earth shall heere be laid downe. And albeit none of the Kings and Nobles of the Gentiles, might bee admitted into the old *Ierusalem*, yet all the Gentiles that beleewe, shall bee admitted into this new *Ierusalem*, and made free-denizens thereof for ever. And although the gates of this Citty alwaies stand open both night and day, as not fearing any danger of enemies: yet no uncleane thing shall enter into it, but onely they which are written in the *Lambes booke of life*. Thus we see how gloriously the Holy Ghost hath described unto us, this City of the Saints, and habitation of the just, for evermore.

more. Hee needes must be a very blocke, that is not mooued with the consideration of this endlessse felicity. For this City is described unto us, in so glorious and admirable a manner, to bring vs into love with it, and to worke in us an unquenchable thirst and desire after it. Oh therefore let us spend many thoughts upon it: let us enter into deepe meditation, of the inestimable glory of it: let us long till we come to the fingering and possession of it, even as the heire longeth till hee come to the possession of his lands. Let us thinke every day tenne, and every yeere twenty, till wee bee in possession: let us with
 2 Cor. 5. 2 *the Apostle sigh and groane, desiring to be clothed with our house, which is from Heaven:* Let us in the meane time cast away all things, that may hinder us in our Christian course: Let us shake off every burden, and runne with patience, the race that is set before us: let us, as they which prove mastries, abstaine from all lets and hinderances. And sith wee strive so exceedingly for a corruptible Crowne: how much more ought wee for an uncorruptible? For what paines, what cost, what labour, can be enough for a Kingdome? Let us therefore strive and straine, to get into this golden City, where streetes, walles,

thawalles, and gates, and all is Gold, all is
this Pearle: yea, where Pearle is but as myre and
bedurt, and nothing worth. Oh what fooles
are they, which deprive themselves willing-
ly of this endlesse glory, for few stinking
debauchments? Oh what mad men are they which be-
lieve themselves of a roome in this City of
Pearle, for a few carnall pleasures and de-
bauchments? Oh what beldams and straught
waists are they, which shut themselves out of
these everlasting habitations, for a little transi-
tory pelfe? Oh what intolerable lots and lops
are all such, as will willingly be barred out of
this Pallace of infinite pleasure, for the short
duration of worldly lucre and trash? Let us
therefore in all time to come, make more rec-
ognition of Heaven, and lesse reckoning of the
earth. Let us mind heavenly things, and de-
spise earthly things, let us presse hard unto
the things that are before, & forget the things
that are behind. Let us strive hard for the price
of the high Calling of God, and contemne e-
ven the glory of this world.

Chap.

CHAP. 22.

IN this Chapter Saint *John* proceedeth yet more largely, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principall scope & drift of this Chapter is yet more to enlarge the joyes of Gods people, after this life, and to ratifie the authority of this Prophecie.

This Chapter containeth foure principall parts.

Ve. 1, 2, 3

The first, is an amplification of the joyes of Gods Kingdome.

4, 5.

Ver. 6, 7,

8, 9, 16, 19

The second, is a confirmation of the authority of this Booke.

Ver. 9, 10,

&c.

The third, is an exhortation both to spread abroad the knowledge of this Booke: and also for every man to prepare himselfe for the comming of Christ unto Iudgement.

The fourth is a fervent desire of the Church for the second appearing of Christ.

The Text.

Verf. 1.

AND he shewed me a pure River of the water of life, cleere as Christall, proceeding out of the Throne of God, and the Lamb.

Verf. 2.

In the middest of the street of it, and of either

side of the River, was the Tree of Life, which bare twelve manner of fruites, and gave fruit every Moneth, and the leaves of the Tree serve to heale the Nations with.

And there shall be no more curse, but the throne of God, and of the Lambe, shall be in it, and his servants shall serve him. Vers. 3.

And they shall see his face, and his name shall be in their foreheads. Vers. 4.

And there shall be no night there, and they neede no Candle, neither light of the Sun: Vers. 5.

For the Lord God giveth them light, and they shall raigne for evermore.

The Angel doth yet further shew unto John, pure River of the water of life. Whereby signified the overflowing abundance of good things, which the righteous shall enjoy in the Kingdome of glory.

This River is said to proceede out of the throne of God and of the Lambe, because God in Christ is the originall of all this life and happinesse.

Further it is added, that in the midst of the golden streete of this new Ierusalem, and of both sides the River there was a Tree of life. Which representeth Christ, now in this heavenly Paradise: as in former time is repre-

sen-

seated Christ in the earthly Paradise, and also that eternall and blessed life, which our first Parents should enjoy, if they did continue in the obedience of God.

This Tree standeth not in an out-corner of the City, but in the very midst of the street, and of both sides of the River, that all the Citizens of the new Ierusalem might have free access unto it, and taste of the most delicious ty fruites thereof, in great variety: for it beareth *many* *various* *manner* of fruits, that is, in Christ all variety of pleasure and endlesse light is to be found.

This Tree beareth fruit every *maneth*, all the year well in Winter as in Summer: for here every month is Autumne. The sense is, that in Christ the new and fresh fruits of immortall joy without any satiety are loathing, as for ever to be found.

The leaves of this Tree are very medicinal and sanative. For they serve to *heale* the *Nations*, that is, to preserve them from all diseases and griefes: which argueth a most blessed life, not subject to sicknesse, or any other then infirmity. For Christ is our never-fayling Physitian, which in this life healeth all our spirituall diseases and infirmities, and after this life will preserve us from

all a perpetuall health and happinesse.
 There shall be no more curse, that is, in the
 heavenly Peradise, wee shall no more be sub-
 ject to any curse, as *Adam* was in the earthly
 paradise. Which also argueth the per-
 fection of happinesse after this life, and yet
 a further amplification of this most glori-
 ous estate; it is said, that the Throne of
 God, and of Christ, shall bee erected in the
 midst of this golden streete and all his cho-
 sen people shall there accompany him, dwell
 with him, be alwayes about him; yea, and
 serve him without wearinesse for ever. Yea,
 all his faithfull worshippers, shall come so
 nere his Throne, *That they shall see his ve-*
il'd Face, and be ravished with his glory, ha-
 ving his Image, his Name, his Wisdomes,
 and Mercy imprinted in their foreheads: yea,
 his unconceivable light and glory shall bee
 resplendent, that there shall be neither
 light nor neede of *Candle*: but in this glit-
 tering and most glorious Chamber of pre-
 sence shall all his Elect reigne, and triumph
 with him for evermore, in infinite Felici-
 ty: and the very fruition of Eternall delec-
 tation, where shall be Mirth without
 measure, and solace without sorrow; as the
 prophet saith: *In thy presence is the fulnesse*
 of

of joy, and at thy right hand there is pleasure for evermore.

Verse. 6.

And he said unto me, These words are faithful and true, and the Lord God of the holy Prophets sent his Angell to shew unto his servants, the things which must shortly be fulfilled.

Verse. 7.

Behold, I come shortly. Blessed is he that keepeth the words of the Prophecy of this Booke.

Verse. 8.

And I am Iohn, which saw and heard these things, and when I had heard and scene, I fell down to worship before the feete of the Angell; which shewed me these things.

Verse. 9.

But he said unto me, See thou doe it not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them them which keepe the words of this Booke: worship God.

In these foure Verles, are foure principall reasons brought, to confirme and ratifie the authority of this Booke.

The first of them is the affirmation of the Angell.

The second, the authoriry of the most High God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe this Prophecie.

The

The fourth, the Testimony of Saint John, who heard and saw these things. But because in the Epistle to the Reader, I have more at large handled this Argument, and these same Verses: Therefore here I doe of purpose relinquish them. And that also of Johns adoration, and the Angels refusall, being things most manifest and easie to understand.

And he said vnto me, Seale not the words of Verse 10. the Prophecie of this Booke, for the time is at hand.

See that is vniust, let him be vniust still, and Verse 11.
hee which is filthy, let him bee filthy still,
and hee that is righteous, let him bee
righteous still, and he that is holy, let him
be holy still.

And behold I come shortly, and my reward is Verse 12.
with me, to giue euery man according as his
worke shall be.

I am Alpha and Omega, the beginning and the Verse 13.
end, the first and the last.

Blessed are they that do his Commandments, Verse 14.
that their right may be in the Tree of life,
and may enter in thorow the gates into the
Citty.

For without shall be dogs, and exchanters, and Verse 15.
whoremongers, and murkerers, and Ido-

laters, and whosoever loveth or maketh lies.

Here is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the Epistle.

Heere is a farther admonition, that *they which are unrighteous, should be unrighteous still, &c.* Which is no allowance or encouragement granted unto wicked men, to continue in their evill wayes, but is rather a terrible threate, if we take all the words together, in this and the next verse, as if hee should say, If men will needes continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes.

Or else it may be a phrase of speech, which they call an ironicall concession: as in another place the holy Ghost saith to the yong man:

Walke in the waies of thine owne heart, and in the sight of thine eyes: but know that for all these things, God will bring thee unto iudgement: So likewise in other places.

After this, heere is blessednesse pronounced upon all such as keepe the Commandements of God, and it is said, that *their right is in the tree of life*, not meaning thereby, that

Eccles. 14

1 Kings

22. 15.

Mat. 6. 45

17.

that their keeping of the Commandements is the cause of their right in Christ, but onely an effect or consequence. For our good workes do not goe before, as causes of our iustification; but follow after, as declarations of the same. For by doing we are not made iust in the sight of God, but onely declared to be iust in the sight of men.

And as for the keeping the Commandements, wee doe it not in such perfection as Gods iustice requireth, but in such measure, as his mercy accepteth through Christ. And heere the Holy Ghost saith, that all they which haue a right in Christ, which is the Tree of Life, and endeavour to keepe the Commandements, shall enter in thorow the gates, into the new *Ierusalem*: But on the contrary, all the rout of reprobates, whom hee calleth Dogges, enchanters, whooremongers, &c. shall bee utterly shut out, as having nothing to doe in the cuerlasting City, their portion being allotted in the infernall lake.

*I*esus haue sent mine Angell, to testifie *Verf. 16.*
unto you these things, I am the roote and
generation of David, and the bright mor-
ning Starre.

And the Spirit and the Bride say, Come. And *Verse 17.*

let him that heareth, say Come: and let him that is athirst, come: and let whosoever will, take of the water of life freely.

Verse 18. For I protest unto every man that heareth the words of the Prophecie of this Booke: If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Booke,

Verse 19. And if any man shall diminish of the words of the Booke of this Prophecie, God shall take away his part out of the Booke of life, and out of the holy City, & from those things which are written in this Booke.

He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Iesus.

Verse 21. The grace of our Lord Iesus Christ be with you all, Amen.

The authority of this Booke is heere againe, ratified from the person of him who is the Authour of it, that is, Iesus Christ, who is heere called *the roote and generation of David*: both because hee is descended of the house of *David*, according to the flesh: and also because the eternall Kingdome which all the Prophets did fore-tell, should spring out of the house, if *David* was indeed and in truth established in Christ, who is our true *David*,

David, and our righteous branch, and as it
heere said, *the bright morning starre*, which
is most gloriously risen vpon the World, to
dispell all darkenesse, and to bring the great &
everlasting light.

Moreouer, here is great protestation made
in the 18. and 19. Verses, of great plagues to
bee inflicted upon all such as shall adde any
thing vnto this booke, or take away any thing
from it. Which also maketh greatly for the
confirmation of the authority of this Booke.
For that to the which nothing may bee added,
and from the which nothing may bee taken a-
way must needs be absolute & perfect. But this
Booke is such a one: therefore this Booke is
absolute and perfect, being a part of Gods e-
uerlasting truth.

Last of all, heere is set downe the seruent
desire of the Bride, after the Bridegroom,
for thee being inflamed with the spirit, desi-
reth him to come, and make vp the match
betwixt them, that she may be joyned to him
in marriage, celebrate the solemnization, and
dine together with him in the eternall try-
umph. Which is the sense of these words,
*the Spirit and the Bride say come, and let him
that heareth, say come.* For it is proper and
peculiar onely to the Bride, to heare, waite,

and long for the comming of Christ. *And let him that is athirst, come.* That is, all such a thirst after Righteousnesse, may truely say *Come sweete Iesus.* For they are allowe freely to drinke of the Water of Life. The plaine meaning of all this is, that the Church being directed by the Holy Ghost, most vehemently prayeth and longeth for the comming of Christ, that shee may have her top full happinesse, and full fruition of all those super-excellent things, which are provided and purchased for her through him. And therefore to satisfie her desire, Iesus Christ the heavenly Bridegroom saith, *I come shortly.* To the which the Bride saith, *Amen Amen.* Even so be it. *Come Lord Iesus come quickly,* and make an end of these sinfull and conflicting dayes, that all thy dear ones may haue and enioy their long looked for happinesse and felicity in the Heauens for euer and euer.

FINIS.